

CONFUCIUS WITH TWO OF HIS DISCIPLES

Japanese painting by Taniyu (seventeenth century) Original in the Museum of Fine Arts, Boston

A HISTORY OF THE ORIENT

BY

G NYE STEIGER

ASSISTANT PROFESSOR OF HISTORY SIMMONS COLLEGE BOSTON FORMERLY
PROFESSOR OF HISTORY ST JOHN'S UNIVERSITY SHANGHAI

H OTLEY BEYER

PROFESSOR OF ANTHROPOLOGY AND SOCIOLOGY
UNIVERSITY OF THE PHILIPPINES MANILA

AND

CONRADO BENITEZ

FORMERLY DEAN OF THE COLLEGE OF LIBERAL ARTS
UNIVERSITY OF THE PHILIPPINES MANILA



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PREFACE

In the days of international isolation it was immaterial whether or not the peoples of different civilizations had a sympathetic understanding of each other. However, with the meeting of East and West in the region of the Pacific, and with the constantly growing intercourse between the nations of the Occident and the Orient, it has become necessary for national systems of education to furnish the different peoples with knowledge of one another's cultures as a basis of mutual understanding and mutual respect.

The two important centers of civilization in the East — China and India — are given due attention in this book. The spread of Chinese and Hindu cultures is traced in the various countries of the Orient, — Japan, Korea, Indo-China, and Malaysia. Chapters IV, IX, X, XIV, XV, and XVI, together with the latter half of Chapter V, are the work of Professor Beyer and are based on his forthcoming three-volume production dealing with the history of southeastern Asia, Malaysia, and the Philippines prior to the European arrival in the Orient.

This book contains running page references to Robinson, Smith, and Breasted's *Our World Today and Yesterday*. These volumes thus make a two book course in world history, one from the point of view of the West and the other from the point of view of the East.

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A HISTORY OF THE ORIENT

PART I. THE BEGINNINGS OF ORIENTAL CIVILIZATION

(Down to the Fourth Century B C)

CHAPTER I

PEOPLING OF EASTERN AND SOUTHERN ASIA

1. The Cradle of the Human Race. Man has inhabited the earth for a very long period, just how long no one knows, but the most generally accepted estimate among scholars is that five hundred thousand years have elapsed since the time when the earliest men of whom actual remains have been found were living creatures. This earliest man was far from being of the same type as the human beings who live upon the earth today, and it was not until perhaps a hundred and fifty thousand years ago that a type of man had developed which in intelligence and capacity was in any way comparable to mankind of the present day.

A specimen of the earliest known man was found in the island of Java, and the remains of our first intelligent human being were found in England and named by the finder *Eo-anthropus*, or "Dawn Man." Our knowledge of human types from the time of this "Dawn Man" down to the beginning of written history is more complete, and although most of the ancient remains of human existence have been actually found in Europe, the general opinion of scientists is that the original home of early man was not in that continent but rather far to the east within the continent of Asia.

CHRONOLOGY OF ORIENTAL HISTORY (3000-300 B.C.)

MALAY SIA n eging Indo-Ch na	INDIA	CHINA	DATE	KOREA	JAPAN	IMPORTANT WESTERN EVENTS
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The most favored location is the plateau region to the north of the Himalaya Mountains. In the hundreds of thousands of years since human beings first appeared there have been many changes in the geography and climate of this region, there is now a barren desert where our earliest ancestors once were able to find sufficient food and to maintain an existence amidst the dangers and hardships by which they were surrounded. Man, who is today ruling over the other animals and who has become the master of so many of the forces of nature, was at first poorly equipped to fight against his more ferocious neighbors or to capture those that were weaker than himself. Yet here in the place of man's origin his numbers gradually increased.

2 Early Inhabitation of the Earth No record exists of man's earliest migrations. For many thousand years he left nothing to mark the places where he lived and died, and not until he began to make for himself weapons and implements from materials which did not decay can we begin to record the history of his achievements. The history of the peoples that wandered westward into Europe or southwestward into Asia Minor and into Africa we have already studied. The story of these Western peoples will not concern us until we come down to the events of the last few hundred years—years during which the history of the widely scattered human race has been knit together, by commerce and travel, into the history of the modern world.

3 Eastward Migrations The search for food led man in all directions from the central Asian plateau. Southward eastward and even northward he slowly found his way through the wilderness and around mountain barriers. At some period in the Early Stone Age—perhaps fifty thousand years ago—these wanderers had reached the Indian Ocean on the south and the Pacific on the east. They had gone even beyond the present coasts of the mainland. Geologists tell us that many thousand years ago dry land connected the northeastern corner

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Dakar

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Amazon River

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along the river valleys which spread out like the fingers of an opened hand from the mountains of eastern Tibet.

7. Early Civilization in Central Asia. The peoples who had settled down in the southern and eastern borderlands of Asia were still in a very low state of development, but in the great central Asian plateau definite progress toward civilization had been made. Within the last quarter of a century many expeditions into central Asia for the purpose of learning more about the earliest life of mankind have led to important discoveries. Excavations at Anau, near Askabad, have disclosed traces of people who, as early as 9000 B C, were living in houses built of sun-baked bricks and were cultivating fields of barley and wheat. Within another thousand years these people had domesticated the ox, the pig, and the sheep, and by 5000 B C. dogs, camels, and goats had also been made the useful servants of man. Our knowledge of these people and of their achievements is still very slender, but it is almost certain that the civilizations which later began to develop in eastern and southern Asia were made possible by the people whose early progress is now being brought to light.

8. Two Centers of Civilization. Out of the great racial movements discussed above, two general centers of population developed, each accompanied by the growth of a corresponding civilization — one among the lighter-colored peoples of eastern Asia and the other among the darker races of the south, centering around India. Just as in the West, where the early centers of civilization occupied great river valleys — the Nile in Egypt and the Tigris and Euphrates in Asia Minor¹ — so in the East the valley of the Yellow River in China and the valleys of the Indus and the Ganges in India were the seats from which civilization spread. From these two sources, as from Egypt and Mesopotamia, philosophy, religion, science,

¹ See J H Robinson, F P Smith, and J H Breasted, *Our World Today and Yesterday*, §§ 15, 32. Ginn and Company, 1924

and art have spread to all the neighboring peoples. And just as the Greeks, the Romans, and the Teutonic peoples derived their civilizations from the two great Near Eastern sources,¹ so have the Japanese, the Koreans, the Tibetans, and the peoples of Malaysia built up their culture on foundations which were developed in China and India. To the early history of those two countries we will now turn.

QUESTIONS

I What are the estimates regarding the age of man? Where was a specimen of earliest known man found? What continent do scientists regard as the home of original man? When did it become possible to write the history of man? What caused man to migrate from the central Asian plateau? To what parts of the world did he go? What was the effect of the overcrowding of the original cradle of the human race?

II Who are regarded as the earliest arrivals in eastern Asia? What two types of people occupied Asia sometime before 10 000 B.C.? Describe the early civilization in central Asia. How did the changes in the level of the sea affect racial development?

III What were the two great centers of civilization in the East? In what physical environment did they develop?

CHAPTER II

CHINA FROM THE EARLIEST TIMES TO THE CH'IN DYNASTY¹

3000 B C	Early settlers in the Wei valley
2356 B C	Yao becomes emperor
2203-1765 B C	The Hsia dynasty
1765-1122 B C	The Shang, or Yin, dynasty
1122-255 B C	The Chou dynasty
605 B C	Lao-tzu author of the <i>Tao T'eh King</i>
551 B C	Confucius

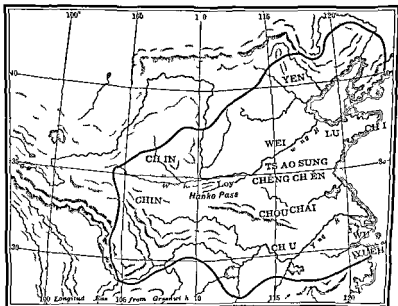
9. Dawn of Chinese Civilization. The older of the two early civilizations that have spread their influence throughout the Far Eastern world grew up in China. About three thousand years before Christ a new people from the west began to appear in the valley of the Wei River, near the point where that stream flows into the mighty Hwang Ho (Yellow River). At the time these settlers reached the Wei valley they had already made considerable progress in civilization. They had flocks and herds of domesticated animals, they understood the art of agriculture, they knew how to build substantial houses; and they had learned to manufacture a variety of useful implements.

In addition to their material civilization the newcomers brought with them well developed social institutions and ideas of government. Therefore when they reached their new home and began to cultivate the fertile lands of the river valley, they formed an organized state strong enough to defend itself against the attacks of any envious neighbors. Here in the

¹ For all the chapters dealing with China, and also for the chapters relating to the neighboring countries the history of which is connected with that of China, T. F. Carter's chart, "Periods of Chinese History," will be extremely valuable.

valley of the Wei River, gradually reenforced by the arrival of fresh bodies from the west these settlers laid the foundations of Chinese civilization and of the Chinese state

10 The Wei Valley Settlers and their Neighbors As we have seen (§ 6) there were peoples inhabiting the plains of eastern Asia thousands of years before the arrival of these



CHINA IN THE DAYS OF CONFUCIUS

settlers in the Wei valley. The earlier inhabitants were far less civilized than the newcomers. The Wei settlers possessed flocks and had learned to till the soil, whereas the older occupants of the region depended entirely upon hunting and fishing to supply themselves with food. As time went on the more civilized farmer gradually displaced the hunter. Many of the less advanced peoples accepted the civilization of their new neighbors, submitted to the government which they established, and began to intermarry with them. Other tribes

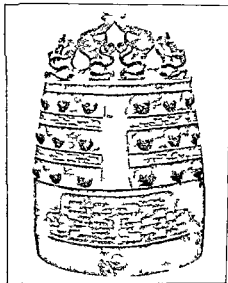
although borrowing from the civilization of the intruders, stubbornly resisted their rule and were gradually pushed from their lands by the expanding state in the valley of the Wei. When these tribes were forced from their homes they carried with them the newly acquired civilization and spread it in the regions where they migrated. Still other peoples, resisting the civilization as well as the government of the growing state, withdrew into the more mountainous parts of the country; here they long continued to live the lives of wild hunters, occasionally swooping down to plunder the towns and villages of the peaceful farming people who occupied the lowlands

11. Beginnings of Chinese History. Chinese myths and legends go back thousands of years before the beginning of what may be called history, but the assumption of the imperial title by Yao in 2356 B C brings us at least to the threshold of historic times. During the centuries of expansion into the regions around the original Wei valley settlement the Chinese people had been held together by a feeling of common ancestry; under Yao they seem to have been united, for the first time, into a more formal state. It would be a mistake, however, to think of China as being at that time a modern empire or even a powerful state, such as those which were developing in Egypt and in Mesopotamia.¹ The Chinese, being farmers, had little need for a powerful government, and their early emperors were little more than patriarchal heads of a united people; the power of the Chinese emperors developed very slowly. Yao and his immediate successor, Shun, are described in the *Shu King* (the "Book of History") as perfect rulers; but the length assigned to their reigns makes it impossible for us to accept the accounts as authentic history.

12. The First Two Dynasties: Hsia and Shang. Yao had chosen as his successor the most capable man in the country, one who was not related to him. Shun, following this wise

¹ See J H Robinson, E P Smith, and J H Breasted, *Our World Today and Yesterday*, chaps 11, 111. Ginn and Company, 1924

example chose Yu to succeed him as emperor. With Yu however the imperial title became hereditary for nearly four and a half centuries after his accession in 2205 B.C. the throne was occupied by Yu and his descendants. This first dynastic line of emperors which lasted until 1765 B.C. is known as the Hsia dynasty. The last of the Hsia rulers because of his cruelty



BRONZE BELL SHANG DYNASTY (1765
1122 B.C.)

Original in Museum of Fine Arts, Boston

was overthrown by a revolution and a new line of emperors — the Shang or Yin dynasty — was placed on the throne. This second dynasty held the power for six hundred and forty three years. At first its emperors were strong and capable men but its later rulers became tyrannical and in 1122 B.C. this dynasty suffered the same fate that had overtaken its predecessor. In that year a revolt overthrew the last of the Shang emperors and the leader of the successful revolt ascended the im-

perial throne as Wu Wang, the first ruler of the Chou dynasty.

The twelve centuries and more between the accession of Yao and the establishment of the Chou dynasty must be regarded as the semi-historical age in China. Except for the reigns of Yao and Shun the dates during this period are probably accurate but the supposed history of the period was not written down until long after the events which it records. During this semi-historical period there had been a steady expan-

sion of the Chinese state and a gradual development of China's political institutions. The maintenance of internal order and the defense of the country against external foes had made necessary a gradual increase in the power of the central government. The Chinese people still opposed — and throughout their long history continued to oppose — the establishment of a despotic monarchy, but the last rulers of the Shang dynasty were far from being simple patriarchal chieftains like Yao and Shun.

13 **The Chou Dynasty (1122-255 B.C.)** With the establishment of the Chou dynasty Chinese history is on solid ground. The Chinese state now occupied almost all the territory between the Yangtze River and the present line of the Great Wall and contained a population of about ten million people. During the reign of Wu Wang, the emperor's brother, Chou Kung compiled a code of rules and regulations, known as the *Chou Li*, which should guide the officials of the state in the proper performance of their duties. The *Chou Li*, indeed, may be called the constitution of the Chinese Empire, since it gave form to the machinery by which the empire was governed whenever, after that time, it was united under a strong line of rulers.

Even during the Chou dynasty, however, Chou Kung's careful regulations were upset by a mistaken policy adopted by the founder of the dynasty. In his revolt against the last Shang emperor, Wu Wang had been assisted by many other prominent leaders, whom he decided to reward by making them subordinate rulers over the various parts of his empire. So long as Wu Wang's successors were capable monarchs this arrangement did no harm, but weak emperors soon began to ascend the imperial throne, and during their reigns the local rulers were able to make themselves practically independent kings. By the eighth century B.C. the emperors had lost almost all power over these lords, and China had become broken up into a number of independent warring states. During the period

from the eighth century B C to the end of the Chou dynasty, China passed through one of her worst periods of political disorganization. This unhappy condition continued for nearly five hundred years until the country was again united by a powerful leader who succeeded in seizing the imperial title.

14 Philosophers of the Chou Dynasty. It was during this age of corruption and disorder that China produced the great philosophers whose teachings have had such powerful influence upon the thought of the nation. The two greatest of these teachers were Confucius and Lao tzu, but many others followed these two, some endeavoring to expand and explain the thoughts of Confucius and Lao tzu, others expounding entirely independent theories.

15 Lao-tzu (605-531 B C) The earlier of China's two great philosophers was Lao-tzu, whose teachings are recorded in a single small book known as the *Tao Teh King*. Lao tzu believed that there was an eternal spirit of righteousness which he called Tao, and that man could attain true virtue, Teh, only by putting himself in absolute harmony with this spirit. He believed that forms and ceremonies were utterly useless and that humility of spirit was necessary for the man who wished to find Tao. Because of the resemblances between the teachings of Lao tzu and those of Buddhism, the Buddhist missionaries in China later used many expressions from the *Tao Teh King* in translating their writings into Chinese. About two hundred years after the death of Lao tzu his teachings were carefully elaborated by the philosopher Chuang tzu, who adhered closely to the spirit of the *Tao Teh King*. Later centuries, however, have seen Lao-tzu's teachings greatly corrupted by those who professed to worship Tao. These "Taoists," as they are called, devoted themselves to the study of magic and to the worship of all sorts of demons and spirits.

16 Confucius (551-479 B C.) Confucius, who was born about fifty years later than Lao tzu is known to the Chinese as Kung fu tzu, which means "Philosopher Kung." He was

born in the state of Lu which was located in the southern part of the present province of Shantung. At an early age Confucius began to devote himself to the study of the ancient writings and he gained such a reputation for scholarship that he was given official appointment in his native state where he finally rose to the post of prime minister. During his tenure of office the state of Lu was well governed and prosperous but when the ruler gave himself up to a life of pleasure Confucius resigned his post and went into voluntary exile to show his disapproval. The rest of his life was spent in wandering from state to state endeavoring to recall men to the virtues of earlier days. Like all great teachers Confucius believed that reforms in the state could be brought about only by reforming men's moral natures therefore he gathered around him a band of disciples to whom he explained his ideas of right behavior.

Confucius was not a religious teacher he was a social reformer. He merely tried to teach certain rules of conduct which would put an end to the injustice corruption and civil disorders which he saw throughout the country these rules he believed could be found by studying the good examples set by the great men of the past. Therefore Confucius called himself a transmitter not an originator.

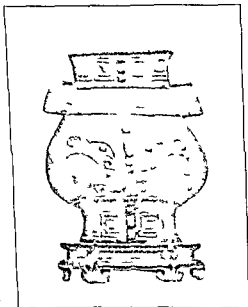
17 Confucianism and the "Classics" While Confucius was alive his teaching was little appreciated. No intelligent monarch arises said he a few days before his death there is not one in the Empire that will make me his guide. But his labors were not wasted after his death his work was continued by the small band of devoted followers whom he had gathered around him. Soon the ruler and the people of his native state began to realize that a great man teaching great moral truths had lived among them and gradually the value of Confucius's teaching began to be recognized in the most distant parts of the empire. With the spread of this recognition came reverence for the dead teacher and a growing respect for his teachings.

Temples were erected in his honor—sacrifices were offered to the spirit of the Perfect Sage—and Confucianism, the philosophy of Confucius, was accepted as the embodiment of all truth. Great care was taken to preserve the substance of his teachings. To the books which Confucius himself had written or edited there were added a number of books in which his disciples recorded his sayings or explained his ideas. These books, known to us as the Confucian Classics,¹ occupy in China a position similar to that which the Bible fills in Christian lands.

18 Influence of Confucianism For twenty-four centuries the moral philosophy of Confucius has been accepted by the Chinese people as the one true guide to right conduct for the individual and for the state. During the greater part of this time all aspirants to official position were compelled to pass rigid examinations which required a thorough education in the Confucian Classics. Thus Confucianism, besides furnishing a guide for the daily life of the people, has supplied the moral standards by which the Chinese Empire has been governed. Nor did the influence of Confucianism stop at the frontiers of China. In Korea, in Japan, and in the states of Indo-China the Great Sage of China was long regarded with high honor. In all these countries scholars devoted themselves to the study of Confucian philosophy, and Confucian ideas of ethics and of social morality contributed toward the establishment of well-ordered society.

The Confucian Classics are divided into the Five Classics and the Four Books. The Five Classics are the Book of Changes, the Book of History, the Book of Poetry, the Book of Rites, and the Spring and Autumn Annals. Only the last of these was composed by Confucius, but the others were gathered together and rewritten by him, and he probably added a good deal to them in doing this. The Four Books are the Analects, the sayings of Confucius as recorded by his disciples; the Great Learning, written after Confucius's death (and probably from his notes) by his disciple Tseng tzu; the Doctrine of the Mean, written by his great grandson Tzu ssu; and the Book of Mencius, written in the fourth century B.C. by Mencius, who is regarded as the most brilliant of Confucius's successors.

19 Chinese Written Language. When the teachings of Confucius began to spread beyond the frontiers of China certain other features of Chinese culture were also carried to the non-Chinese peoples of the Orient. Perhaps the most important of these gifts from China to her neighbors was the art of writing. Chinese traditions attribute the invention of writing to the legendary emperor Fu Hsi, whose reign is supposed to have begun in 2852 B C. Whenever it was that the invention of writing actually occurred, the art was probably very old by the beginning of the Chou dynasty and it had certainly been in use for centuries before the Confucian Classics were written.



A BRONZE VASE OF THE CHOU DYNASTY
(1122-255 B C)

Original in the National Museum, Peking

We have already seen that the earliest form of writing among the Egyptians was *picture writing*,¹ and that the Egyptians gradually developed the plan of using some of their pictures to represent *sounds* instead of *objects*. This use of symbols to represent the sounds of spoken words is called *phonetic writing*, and from the Egyptian invention there came the Phœnician alphabet, from which were derived the alphabetic writings of Europe and of India. Unlike the Egyptians, the Chinese never adopted phonetic writing. Instead of using symbols to

¹See J. H. Robinson, F. P. Smith and J. H. Breasted, *Our World Today and Yesterday*, §§ 11-13. Ginn and Company, 1924.

represent the sounds of words the Chinese have developed many thousand symbols to represent different ideas this is called ideograph c writing These ideographs when they came to be used by peoples whose spoken languages were different were called by different sounds but always stood for the same ideas Even in the Western world we can find some examples of ideographs such as the Arabic numerals 1 2 3 4 etc which have different names in different countries but which have the same meanings wherever they are used

Many of the Chinese ideographs are merely simple pictures of the concrete objects wh ch they represent but thousands of others represent ideas of which it would be impossible to make a picture — such as love beauty justice virtue etc In working out the ideographs which would convey such abstract ideas the Chinese showed great ingenuity Thus for example the ideograph for bright is 明 and was formed by combining 日 sun and 月 moon the two great sources of light Good is represented by 好 which is composed of 女 woman and 子 child a mother with her child in her arms being regarded as an appropriate picture of goodness

At the time of Confucius paper had not been invented and writing was done upon thin slips of bamboo or wood For books bamboo was generally used the separate slips being perforated and strung together with silk cords or with leather thongs

20 The Rise of Ch'in For about a century after the death of Confucius there seemed to be no one sufficiently strong to bring order out of the existing chaos During the fourth century B C however this condition began to change The duchy of Ch'in occupying the greater part of modern Shensi and Kansu began to extend its power over the neighboring states and the Duke of Ch'in gradually became the most powerful vassal of the Chou emperor At first the dukes of this powerful state were satisfied with their position and allowed the emperor to retain his title and his throne but in 255 B C a duke more

ambitious than his predecessors overthrew the last of the Chou dynasty. He now seated himself upon the imperial throne as the first monarch of a new dynasty, the name of which, Ch'ü, has been preserved for us — for some curious reason — in the name by which the country is now known to the outside world.

QUESTIONS

I When did civilization first appear in China? Where was the center of the earliest Chinese civilization? What relations existed between those civilized people and the other tribes?

II When does Chinese history begin? Why are the earlier periods called semihistorical? What changes took place in China during this period? What regulations were made about the beginning of the Chou dynasty? Why did these regulations not succeed at the time?

III Who were the two great philosophers of the Chou dynasty? What was the purpose of Confucius? What are the Confucian Classics? Discuss the influence of Confucius.

IV How does Chinese writing differ from other existing writing? What is an ideograph? What class of words are most difficult to write in picture writing? On what material were the earliest Chinese books written?

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CHAPTER III

INDIA BEFORE THE INVASION OF ALEXANDER THE GREAT

1500 ? B C Aryans appear in India

500 ? B C Darius the Great extends his power to the Indus valley

21 The "Aborigines" of India About the beginning of the second millennium B C (that is about 2000 B C) India was inhabited mainly by a people who are now called Dravidians and who still form the larger part of the population of southern India. In the northern part of the peninsula there were even at that early time two other races both of which were related to the present peoples of central Asia. Although these three groups are customarily spoken of as aborigines, almost all the tribes had legends of their forefathers having *originally migrated from the north*. These early inhabitants of India were in a low state of civilization but they had developed some tribal organization and had a religion which consisted mainly in the worship of demons and malignant spirits.

22 The Coming of the Aryans Sometime between 2000 and 1000 B C (probably about midway between these two dates) a new people began to come down from the north and to settle in the fertile plains of the Indus River. These newcomers were the Aryans, a people who came from the region of the Caspian Sea; they were related to the peoples who had already been pushing their way down toward the Fertile Crescent¹ and westward into Europe. Compared with the aborigines of India the Aryan invaders were already well advanced in

¹ See J. H. Robinson, E. P. Smith and J. H. Beasted, *Our World Today and Yesterday*, §§ 32-49-54. Ginn and Company, 1924.

civilization. They had long since passed from the hunting to the pastoral stage and had begun to cultivate the soil and to produce regular crops. Therefore when they reached India they settled down in permanent homes instead of wandering around the country. The Aryans also had religious ideas which were more advanced than the ideas of the earlier inhabitants. Instead of propitiating the evil spirits they made offerings and prayers and sang hymns of praise to the 'bright gods' of nature. Not until long after they had reached India did the newcomers acquire the art of writing but their language known as Sanskrit contains many words which closely resemble equivalent words in the languages of Europe.¹

23 The Aryan Expansion In the rich plains of the Indus valley the Aryan population naturally increased and soon began to spread out into other parts of northern India. The original owners were driven out of those portions of the land which were best suited for agriculture and the Aryans gradually occupied the Plain of the Ganges as well as that of the Indus. This expansion however did not result in the establishment of a single powerful state. The Aryans of India — or the Hindus as we can now call them — had little idea of political organization. Each separate community was completely independent under its own local ruler and the only unity among these numerous petty states was the unity which came from the possession of a common religion. Sometimes an ambitious chieftain would succeed in extending his power over a number of neighboring communities but such unions seldom lasted long after the death of the ruler who had brought them together. In time the relations between the Aryan Hindus and the aboriginal peoples improved. The aborigines adopted the religion and civilization of the newcomers and a certain amount of intermarriage between the races took place.

¹ See J. H. Robinson, F. P. Smith and J. H. Breasted *Our World Today and Yesterday* p. 23. Ginn and Company 1924.

24 Caste and Brahmanism During this period of Hindu expansion there began to appear clearly defined social groups among the people. At first the population was merely divided up into four classes: (1) the priests and scholars, (2) the nobles and warriors, (3) the farmers and merchants, (4) the slaves and serfs. As time went on, however, the barriers between these groups became more and more impassable and the groups slowly developed into the rigid social divisions which are now known as castes. From the priestly caste or Brahmins has come the name Brahmanism which is given to the Hindu religion. For caste has become the most important fact in the religion of the Hindus. Each caste has strict regulations with regard to the kinds of food that can be eaten by its members. Each has its own special customs and ceremonies in connection with birth, marriage and death. No one is permitted to marry outside his caste while contact with a person of lower caste or even with any object that has been touched by a low caste person is regarded as defiling and requires an elaborate ceremony of purification. Starting with four the number of castes steadily increased until the Hindu people were divided into thousands of groups which were held apart by strict rules and prohibitions. It is easy to see how the caste system of Brahmanism has hindered the growth of any strong national feeling in India.

25 The Vedas The hymns to the gods of nature which the Aryans brought with them into India constitute the oldest literature of the Hindu people. For many centuries they were unwritten and were handed down from father to son in the priestly Brahman families. When the art of writing reached India these hymns were written down in books which are known as the Vedas and which are the sacred writings of the Brahman religion. The most important of these sacred writings is the *Rig Veda* which contains more than a thousand *mantras* or hymns. Many of the same hymns are contained in the *Iajur Veda* and the *Sama Veda*. A fourth *Veda* called

the *Atharva-Veda*, seems to be made up of much later hymns, which were probably composed after the Aryans had settled in India and had begun to adopt some of the religious ideas of the aborigines.

26. Contact between India and the Mediterranean World.

It is chiefly through the contact between the Hindus and the peoples farther to the west that we are able to obtain accurate knowledge of events in early Indian history. From the west the Hindus received the Phœnician alphabet¹ and were thus able to reduce their sacred literature to written form, but they never worked out a satisfactory system of reckoning dates, nor did they ever develop the art of writing history. Thus the history of India has to be built up out of fragments which can be found in the histories of those countries with whom she came into contact. In recent times the discovery of inscriptions, coins, monuments, and works of art, as well as of traditions in recorded literature, has contributed much to our knowledge of India's history. About 500 B.C. the Persians extended their power eastward into Bactria, and a little later Darius the Great (the same king whose army was defeated by the Greeks at Marathon)² established his authority for a short time in the Indus valley. For a century and a half after this brief period of Persian sway the only connection between India and the Mediterranean world was maintained by the merchants who carried on their trade in the face of dangers by land and by sea.

27. *Aryan India in the Fourth Century B.C.* While our knowledge of Aryan India down to the fourth century before the Christian Era is very incomplete, we have seen that the Hindus by that time had made great progress in the development of civilization. The rich plains of the Indus and the Ganges valleys were occupied by an industrious people, whose prosperity is shown by the magnificent buildings that adorned their nu-

¹ See J. H. Robinson, E. P. Smith, and J. H. Breasted, *Our World Today and Yesterday*, § 67. Ginn and Company, 1924.

² See *ibid.* §§ 78, 79.

merous cities and by the fact that Greek, Persian, and Arab merchants from the west faced the terrors of the sea in order to bring their cargoes of merchandise to this eastern land. In addition to their material prosperity, the Indians were remarkable for their cultural development, especially in religious thought. The Aryan Hindus were always deeply interested in matters of religion and produced many teachers who devoted themselves to the consideration of spiritual questions. Early in the sixth century B.C., indeed, there appeared among these teachers one whose doctrines were destined to spread throughout the Orient and to become the religion of a great part of the human race. The story of this teacher will be told when we take up (in Chapter V) the later history of India.

QUESTIONS

I. What peoples are still found in India who inhabited the country as early as 2000 B.C.? Who were the Aryans? Compare the Aryans with the aborigines of India. What is meant by aborigines? Describe the expansion of the Aryans.

II. How would you define caste? What were some of the matters which were regulated by caste laws? What effect do you think caste has had upon the present political condition of India? What are the *Vedas*?

III. Where do we get much of our knowledge of the early history of India? From whom do both Indians and Europeans derive their alphabets?

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CHAPTER IV

POPULATION OF INDO-CHINA AND MALAYSIA IN PRE-HISTORIC TIMES

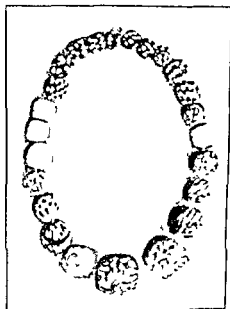
28 Three Primary Divisions Three divisions are to be made in the racial population of Malaysia before the time of historic influences. These divisions are, first, certain pygmy races that seem to have been the most ancient inhabitants of the archipelago but which today exist in a pure state only in a few isolated spots around the borders of the region, second, a race known as the Indonesian which appears everywhere to have preceded the later Mongoloid races in the archipelago, and third, these Mongoloid races themselves who swept down over the region of Indo China and out through the islands of Malaysia in the course of their general exodus from central Asia (see §§ 3, 6)

Differences between these original races were as follows: the pygmies were distinguished by short stature, the term being applied probably to peoples under five feet in height, the Indonesians represented on the contrary the tallest race that has entered the region, and the later Mongoloid peoples were all of intermediate stature.

29 The Pygmies Originally three quite different types of pygmy must have been represented. The first was a short, dark skinned, frizzly haired type known today as the Negrito who undoubtedly represented a primitive branch of the great Negro race, the second was a hairy curly headed type somewhat allied to the native Australians of today which we may term the Australoid, and the third was a slight, round headed, hairless bodied, brown skinned type of man corresponding to the taller Mongoloid type that came later. This

third type of pygmy has survived today in much larger numbers than have the others, and we may well term it the proto-Malay.

30. The Indonesians and the Malays. We find also among the Indonesians evidence of more than one type. The name



NECKLACE OF COLORED BEADS FROM A
PREHISTORIC GRAVE IN EASTERN JAVA

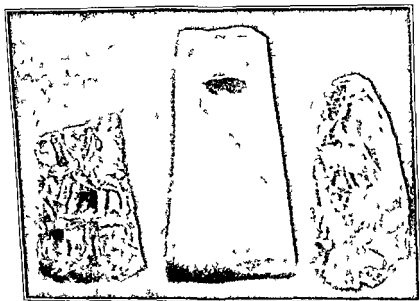
"Indonesian" was first applied to the tall, relatively fair skinned peoples of Sumatra, who showed no trace of Mongoloid mixture. Later, however, the same name was applied to all the tall Mongoloid peoples throughout Malaysia, who were much darker skinned and of much heavier build than the former type. There are actually two types of people in Malaysia to whom the name "Indonesian" is now commonly applied. As we shall see later, remnants of these types are scattered over all Malaysia, though the great major-

ity have become mixed with the later Mongoloid races to form the general population of areas today known as Malay.

It is undoubtedly true that the Mongoloid peoples who originally swept down into Indo-China and Malaysia started out as racial types somewhat comparable to the remnants of those races still found in the central Asian region. As they continued their southward migrations they did not long remain true to type, because the regions into which they entered were already

inhabited by the taller races we have termed Indonesian. As the Mongoloid migrations moved southward and eastward a constantly increasing degree of mixture with the native Indonesian came about

31. Stratification of Types. In general, throughout all the largest islands of Malaysia we still find a rough stratification



STONE IMPLEMENTS FROM PREHISTORIC GRAVES IN JAVA

Similar implements have been found in the Philippines

of population that has doubtless persisted throughout the historical period from the time the original types entered the archipelago. Generally speaking, the coastal regions are occupied by the people of Mongoloid blood and by those who have entered within historical times, while the interior is occupied by people of decidedly mixed-Indonesian characteristics, which grow stronger and stronger as we approach the mountains and the headwaters of the largest rivers. Around the headwaters of these streams and in the remote forests and

swamps there are to be found, even at the present time, a few survivals of the old primitive and pygmy types



A MAS WOMAN OF THE DUTCH EAST INDIES

These people once purely Indonesan have been modified by intermarriage with the Malay neighbors. They resemble some of the mountain peoples of northern Luzon in the Philippines.

Two thousand years ago, when Hindu culture began to enter Malaysia, this stratification must have been even more pronounced. There are a number of very good reasons for believing that at the beginning of the Christian Era only the coastal regions and lower river valleys were occupied by Malays (that is people of mixed Mongoloid and Indonesian blood) and that the Indonesians of the interior were still pure in so far as any mixture with the Mongoloid types was concerned. In Burma and Indo China on the other hand the absorption or extermination of the pure Indonesian types began earlier and was much more thorough so that in those regions today there remain only a few scattered and isolated groups among which

any trace of Indonesian language and culture can be found

32 Culture of the Three Types The extent to which Indonesian speech and cultural traits have survived in the Malaysian islands however is doubtless very great though not until recently have serious attempts been made to isolate the earlier

Indonesian culture and to distinguish it from that introduced by the Mongoloid people. A few items may be of interest. The bow and arrow were probably everywhere derived from the Negrito, while the blowgun, or *sumpitan*, was everywhere derived from the proto-Malay type. The use of stone implements in general was probably commonest among the Australoid type; hence the distribution of such stone implements indicates, to some extent, the spread of that type. Of Indonesian traits there are many more survivals that can be easily identified. It is quite certain, for instance, that the first of the two Indonesian types possessed no pottery; neither did it know how to weave or to make baskets. Whereas none of the pygmies knew anything of agriculture, a crude



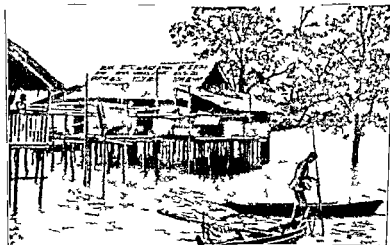
A TREE-HOUSE, PAHANG, MALAY
PENINSULA

Houses of this type were built by the early
Indonesians

form of dry agriculture in forest clearings was introduced by the early Indonesians. The later dark-skinned Indonesian type certainly introduced taro culture; it is probable, however, that they used only the dry taro and not the irrigated type. It may be that they also introduced mountain rice and a variety of cultivated yams and legumes. It is certain that they introduced the art of pot-making. Wood-carving and

woodworking were developed by the Indonesians and tools and weapons of hard wood were in general use among them. In general the art of weaving and basket making was introduced by the later Mongoloid types who also brought in the art of irrigated agriculture.

It also seems certain that none of the Indonesian peoples built houses elevated on the land or on piles in the water.



MALAY HOUSE BUILT ON POSTS

From very early times the Malays have erected buildings of this type.

Their houses were small huts built either directly on the ground or in the branches of trees as some of the pure Indonesian peoples in Borneo, Mindanao, and northern Luzon still build them. The house built on piles in the water or elevated on posts on the land is certainly a Malay introduction.

It seems doubtful if any form of metal working was known among any of these peoples before the beginning of the Christian Era, but as soon as contact with the Hindus and Chinese began, metals were everywhere used. The cultural influence from these two sources is explained in succeeding chapters.

QUESTIONS

What primary divisions are made in the racial population of Malaysia? Describe each. Show the differences among them, the geographical distribution of each, the cultural attainments of each. Show also the process of racial amalgamation.

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PART II. DEVELOPMENT OF CULTURE AND GROWTH OF EMPIRES

*(From the Fourth Century B.C. to the End of the Twelfth
Century of the Christian Era)*

CHAPTER V

INDIA FROM THE TIME OF ALEXANDER TO THE MOHAMMEDAN INVASIONS

560?–480? B.C.	Cautama Buddha
326–324 B.C.	Alexander the Great in India
321–297 B.C.	Chandragupta
272–232 B.C.	Reign of Asoka
261 B.C.	Asoka becomes a convert to Buddhism
A.D. 700?–750	Arabs control Indus valley
A.D. 1001	Mahmud of Ghazni conquers Peshawar

NORTHERN INDIA

33 Alexander the Great In 330 B.C. Alexander the Great, after having made himself the master of the Persian Empire, started eastward upon his ambitious campaign of exploration and conquest¹. After more than three years of marching here and there through the regions between the Caspian Sea and the Himalayas, he finally led his army into the plains of the northern Indus. For two years (326–324 B.C.) the Macedonian conqueror remained in the Indus valley summoning the local rulers to humble themselves before him, confirming the rights of all those who submitted, and conquering those who pre-

¹ See J. H. Robinson, E. P. Smith and J. H. Breasted, *Our World Today and Yesterday*, §§ 103, 108. Ginn and Company, 1924.

sumed to ignore his call. By 324 B C Alexander had marched down the Indus to its mouth and had established his supremacy over the entire region. He now planned to cross over into the Ganges valley and continue his conquests, but his troops refused to follow him in this new undertaking. Six years had already elapsed since they had started eastward from Ecbatana, while it had been ten years since his Macedonian soldiers first crossed the Hellespont to fight against the Persians, the troops demanded that they be led homeward, and Alexander was forced to yield.

Departing from India, Alexander left behind him governors and viceroys to rule the country in his name, but with his death, in 323 B C, the empire which he had built up fell to pieces, his recently conquered Indian subjects soon overthrew the foreign rulers and regained their independence. Yet the influence of Alexander's invasion was far more lasting than had been the influence of the earlier Persian attack (§ 26). The Greek colonies which he had established at various points along his route remained as permanent centers of Greek influence, and the commerce between Greece and India long continued to flourish. The effect of Greek art became apparent in the subsequent art of the Hindus, and this influence was transmitted later by India to the other parts of the Orient. Most important, perhaps, is the fact that, after the days of Alexander, Greek travelers and writers frequently visited these newly discovered regions, and their accounts of affairs in the country help to fix accurate dates for later events of Indian history.

34 The Empire of Asoka. When the Indian people first broke away from the crumbling empire of Alexander, they naturally returned to their former condition of division into a great number of independent states. But the example of the Western conqueror soon found an imitator in the region lying east of the Indus. In 321 B C a rebel named Chandragupta Maurya made himself ruler over the state of Behar in

CHRONOLOGY OF ORIENTAL HISTORY (300 B.C.-A.D. 1200)

MALAYSIA (including Indo-China)	INDIA	CHINA	DATE	KOREA	JAPAN	IMPORTANT WESTERN EVENTS
Annam conquered by the Chinese	272 Asoka ascends the throne Buddhism established on a firm basis 232 Asoka's death	<p>Ch'in dynasty 246-209, Shih Huang Ti</p> <p>Burning of the Books</p> <p>204 Great Wall com- pleted</p> <p>Han dynasty</p>	B.C. 300			264 First Punic War, Rome and Carthage
Annam incorporated into the Chinese Em- pire		140-86, Wu Ti Contact with Japan and Rome	200	<p>103 Last descendant of K'i Tse driven from the throne</p> <p>108 Northern Korea conquered by China</p>		218-201 Second Punic War
Five important Pal- lava colonies had been established including Carnabodia Sri Visaya in Suma- tra Southern Malay Pen- insula Central Java Eastern Borneo		<p>Literary civil service examinations</p> <p>Buddhism introduced</p> <p>Printing from wooden blocks</p> <p>Three Kingdoms</p>	A.D. 100	<p>Three Kingdoms Silla Koguryu Paekche</p>	Yamato still of small extent	146 Third Punic War, destruction of Car- thage Conquest of Greece by Rome Julius Caesar Christ
			200		Chinese civilization enters Yamato from Korea	

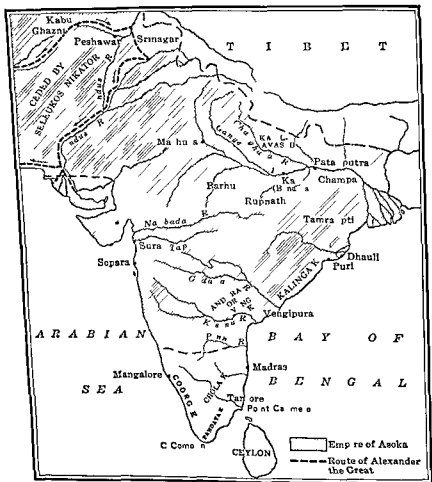
CHRONOLOGY OF ORIENTAL HISTORY (300 B.C.-A.D. 1200) — CONTINUED

MALAYSIA including Indo-China	INDIA	CHINA	DATE	KOREA	JAPAN	IMPORTANT WESTERN EVENTS
350 City of Panduragan founded in Champa (Annam)		Arabs establish regular trade at Canton	A.D. 300		Yamato greatly extended	Constantine Europe invaded by the Huns from Asia
The Chinese writer Fa Hien mentions Java settlements in Sumatra	Pallavas dominant in southern India	Hu Sheng reaches Mexico (?)	400		405 Introduction of Chinese writing from Korea	Fall of Rome
415 Kanishka founded Sumatran states become Hindu		618-907 Tang dynasty	500		552 Buddhism introduced from Korea and finally becomes the court religion	632 Mohammed the Prophet
Expansion of the empire of Sri Vijaya (Eastern Java remains Brahman)	Arab (Mohammedan) invasion of northern India	635 Nestorian Christianity introduced into China	600	660 Chinese conquer Paikche 668 Chinese conquer Koguryo Silla sends tribute to China and rules united Korea	593-645 Shotoku Taishi Direct intercourse with China 645 Taiikwa Reform	
Anchor legend by Jaya Varman I		751 Chinese teach papermaking to the Arabs	700	Decline of Silla Wars and disorder	710 Capital at Nara People of Yamato begin to call their country Nippon Art literature and political ideas from China 794 Capital at Kyoto Tea introduced from China	732 Battle of Tours
Greatest building period in Java	Beginning of Pallava decline	Revival of Khitan Tartars	800			800 Charlemagne becomes Emperor
800-1200. Great building period in Indo-China						

CHRONOLOGY OF ORIENTAL HISTORY (300 B.C. A.D. 1200) — CONTINUED

MALAYIA incl. ng Indo-Ch na	INDIA	CHINA	DATE	KOREA	JAPAN	IMPORTANT WESTERN EVENTS
968 Annam becomes independent		Sung dynasty 960 Wang An sh h	A.D. 960	613 Wang K. en re- n te Korea	Fujiwara dominant on	662 Q to the Great Empire of the Holy Roman Em- pire
1044 Anaw ta be- comes ruler of Burma Empire of S v hays at great height Beginning of S em	Mahmud of Ghazn n- vades North India The So. ans of Ghazn rule North India 1066 Afghan gain con- trol of India	K n Ta ars Sou he n Sung 1167 Genghis bo n	1000 1100 1200		Clustered Emperors Taira dom n on Yoritomo 1192 Kamakura Shoguns Re introduction of tea First manufacture of fine pottery	Norman conquest of England 1066 The First Crusade

the Ganges valley and established his capital at Patliputra¹. By the time of his death, in 297 B C, Chandragupta had estab-



THE EMPIRE OF ASOKA

lished his rule over a great part of northern India and had founded a line of monarchs known as the Mauryan dynasty. In 272 B C the throne came into the possession of Chandra

¹ Modern Patna

and to go forth and lead the life of a hermit. For many years he sought peace of soul in extreme asceticism and in the strict practice of Brahman ceremonies. Finally he came to the conclusion that all these formal observances were useless, and that the way of salvation lay in a complete surrender of man's will to the will of God. The last years of his life were spent in preaching this new faith to a body of disciples whom he gathered around him.

36. The Teachings of Gautama. Gautama believed that all the evil in the world came from selfishness, and that salvation could come only as self was forgotten. He taught that the state of highest blessedness was Nirvana (the absorption of man's soul into the spirit of God, just as the raindrop is absorbed into the bosom of the ocean). Nirvana was to be attained, not by the performance of ceremonies, but by putting oneself into complete harmony with this divine spirit. To achieve this man must follow the principles of the "Eightfold Path" "Right Belief," "Right Feelings," "Right Speech," "Right Actions," "Right Means of Livelihood," "Right Endeavor," "Right Memory," and "Right Meditation."

Many beautiful legends have grown up about the life of Gautama, and he must be recognized as one of the great religious teachers of the world. He made no attempt to attack the caste system of the Brahmans, but the spirit of self-forgetfulness which he taught was utterly opposed to the idea of caste, and among his disciples all caste distinctions were abolished.

37. Divisions in Buddhism. After the death of Gautama some of his followers began to make additions to his teachings and to modify them in various ways. At first these changes were not very important and they caused little controversy. About a century later, however, a split occurred between the party which wished to reject any changes and the party which wished to make changes. The conservative party called their form of Buddhism the Hinayana, or "Lesser Vehicle," because

it rejected all the proposed additions while the reforming party called their form the Mahayana or Greater Vehicle. The Hinayana became the Buddhism of the southern part of Asia, and the Mahayana was the form which spread to the north and northeast. In later centuries many subdivisions occurred among the adherents of the Mahayana branch.

38 Asoka and Buddhism During the life of Gautama and for about two centuries after his death Buddhism continued to be merely one of the many little religions of India and its followers were almost entirely confined to the people of the region in which its founder had lived. The transformation of Buddhism into one of the great religions of the world was largely due to the influence of the Emperor Asoka. Soon after he had ascended the throne at Pataliputra, Asoka's attention was attracted to Buddhism and in 261 B.C. he became a Buddhist lay disciple. Two years later he entered the Buddhist order and began to devote himself more and more to works of piety. Missionaries were sent out to all parts of the empire and into foreign lands; pilgrimages were made to places which had been the scenes of important events in the life of Gautama and inscribed columns and tablets were set up in honor of Gautama and his teachings. Asoka did not adopt a policy of persecution against other religions but he did all that lay in his power to spread the doctrines of Gautama and to inspire his people to follow the Eightfold Path.

It is possible that Asoka's enthusiasm for the doctrines of Buddhism was entirely due to religious conviction but his strenuous efforts to foster the spread of Buddhism in his empire may also have been due to wise statesmanship. We have already seen that the caste system of the Brahmans was an obstacle to the development of nationalism and that caste had no place in the Buddhist religion. It is quite probable that Asoka also saw these facts and that he believed the general adoption of Buddhism by the people of India would make it less difficult to unite them into a strong nation. Buddhism

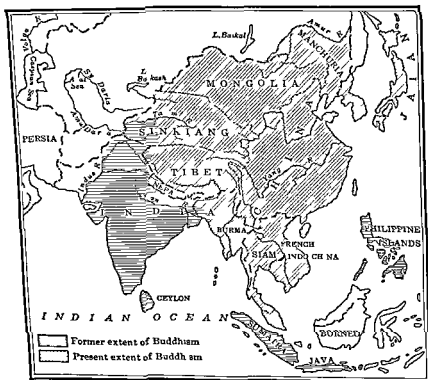
continued to be important in the religious life of India for about a thousand years after the death of Asoka, then it gradually died out and was replaced partly by a revival of Brahmanism and partly by the introduction of Mohammedanism. Only in Ceylon and Nepal does the teaching of Gautama still retain the position which it held during Asoka's reign. Outside India, however, Buddhism has had a more permanent effect, and still flourishes in the lands to which it spread. Moreover, the spread of Buddhism was accompanied by a spread of Indian civilization and art, and the Buddhist lands outside India still show, in their wonderful temples and temple ruins, the influence which they received from the Buddhist expansion.

39 The Dark Age in Indian History During the thousand years which followed the death of Asoka, India was again divided. The records of the Hindus for this period are vague and contradictory, even the fortunes of Buddhism have to be studied in the writings of Chinese Buddhists who visited India for the purpose of making pilgrimages to the scenes of Gautama's life.

During the early centuries of the Christian Era the peninsula was invaded from the north by Turks and Huns from central Asia, who made little contribution, if any, to Indian civilization and who were absorbed into the already mixed population. In the eighth century of the Christian Era India was again invaded from the west, this time by the Arabs. The people of Arabia had long been active in carrying on commerce between the Mediterranean and the Far East and their adoption of the Mohammedan religion had now transformed them into a conquering nation.¹ For a while the Arabs held sway in the region at the mouth of the Indus River, but in 750 they were driven out by a popular uprising. Some two centuries later the leadership of the Mohammedans fell from the

¹ See J. H. Robinson, E. P. Smith and J. H. Breasted, *Our World Today and Yesterday* §§ 190-195. Ginn and Company, 1924.

hands of the Arabs into those of the Turks¹ Under these new leaders the Mohammedan attacks upon India were resumed, and in 1001 a Turkish leader, Mahmud of Ghazni conquered the frontier city of Peshawar, thus securing for the Mohammedans their first permanent foothold in the country



PAST AND PRESENT EXTENT OF BUDDHISM

Throughout the twenty five centuries of Indian development which we have briefly followed the country and the people were often deeply affected by their contact with the Mediterranean world Yet during this period India continued to be primarily a Far Eastern country She contributed greatly to the growing

¹ See J H Robinson F P Smith and J H Breasted *Our World Today and Yesterday* § 240 Ginn and Company, 1924

civilizations of southern Asia and Buddhism her greatest contribution profoundly affected all the peoples of the Orient. With the commencement of the Mohammedan invasions the people of India were drawn into closer contact with Mediterranean culture.

SOUTHERN INDIA

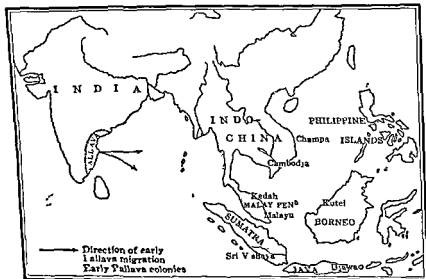
40 **Early History of Southern India** From the map on page 41 we see that Asoka's empire even at the time of its greatest extent never included all of India. The triangle at the extreme south of the peninsula remained completely independent of the great empire in the north. Until recent years little was known with regard to the history of this southern region even now there is still much to be learned but the researches of archæologists and the careful study of early Tamil literature prove that from a very early time southern India has been the scene of great civilizations. Neither the origin of these civilizations nor their exact connection with those of northern India can be established but some scholars believe that the Phœnicians or the Sabeans were responsible for

42 The Pallavas at the Height of their Power The great period of Pallava rule lay between the middle of the sixth century and the middle of the eighth century¹ In the last quarter of the sixth century a Pallava monarch boasted that he had vanquished the Pandaya the Chola and the Chera kings At this time the Pallava territories comprised the modern districts of North Arcot South Arcot Madras Trichinopoly and Tangore while their overlordship was recognized from the Narbada and Orissa frontier on the north to the Pennaiyar (Southern Pennar) River on the south and from the Bay of Bengal on the east to a line drawn through Salem Bangalore and Berer on the west

That the Pallavas were already finding it difficult to maintain their sway over this great empire is shown by the surrender of their province of Vengi early in the seventh century to the Chalukyas During this century however they attained their greatest splendor and built the imperishable monuments by which their contributions to history are preserved Among the seventh century Pallava rulers two are worthy of especial mention Mahendra varman (600-625), memorable for his public works which include rock cut temples and caves splendid buildings and a great reservoir, and Narasimha varman Kanchi (625-645) who by defeating the Chalukyas made the Pallavas the dominant power not only

familiar with the extent and the resources of these eastern lands. Even as early as the first century B.C., a few Pallava settlements were established in Indo China and Malaysia, and centers of Pallava culture gradually increased in number.

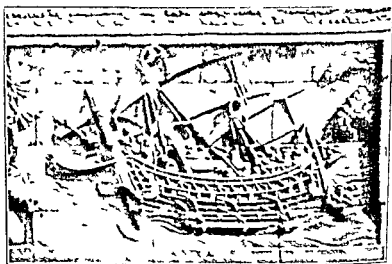
About the fifth or sixth century the Pallava colonies began to take on a new character. The increasing pressure from the



THE PALLAVA COLONIES

people of northern India was beginning to cramp the Pallava state and to convince its rulers of the necessity of moving farther south toward the point of the peninsula. As a means of relieving the consequent overpopulation at home, the government now took an active hand in the development of colonies. The character of these colonies in Malaysia and Indo China and the speed with which they appeared in widely separated areas indicate that, instead of being mere merchant colonies or settlements of traders, they were founded as part of a definite colonizing program initiated by the rulers of the Pallava state. As our knowledge of the history of these colo-

nies becomes greater, we see a constantly clearer picture of deliberately planned and organized settlements, designed as an outlet for Pallava population and as a safeguard from the



AN OUTRIGGER SHIP OF THE TYPE USED BY THE PALLAVA EXPLORERS
AND COLONISTS

From rel of sculpture on the Boro-budur Java

increasing pressure from northern India. The further history of these colonies will be followed in the chapter on Malaysia and Indo-China.

QUESTIONS

I What was the extent of Alexander's conquests in India? What were some of the permanent effects of Alexander's invasion?

II Who was Gautama? What is the meaning of Buddhism? of Sakyamuni? How did Buddhism differ from Brahmanism? What division occurred among the Buddhists after Gautama's death?

III Who was Asoka? When did he rule? How far did his empire extend? Describe the influence of Asoka in the spread of Buddhism. What was the condition of India after the break up of Asoka's empire? When did the Mohammedans get a foothold in India?

IV Do you think the caste system is found in Nepal and Ceylon? Why? Explain why the caste system of India has hindered the development of nationalism. Would this have been true if Buddhism had persisted? Why?

V What is the source of our knowledge of South Indian history? Look up what is meant by "Tamil States". What important dynasties are concerned in South Indian history? When were the Pallavas dominant in South India? What territory did they control at the height of their power? Who wrested the political power from the Pallavas? When? Why is the Pallava dynasty of special importance to Malaysia? What caused Pallava migration overseas? Were the Pallava emigrants mere traders or organized colonists?

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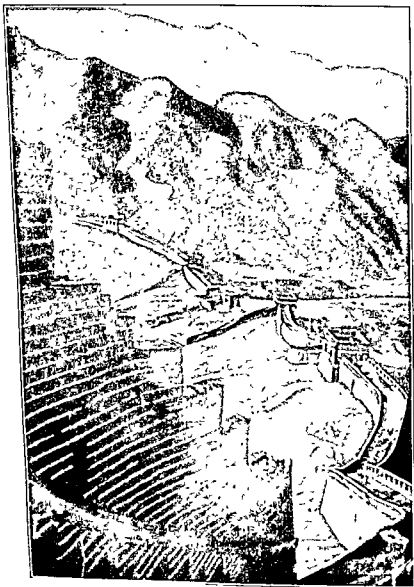
The reign of Shih Huang Ti saw great changes in China. Like Asoka, who was ruling at this time in India (see § 34), China's new monarch extended his empire far beyond its earlier limits and united it under a single rule. One by one the feudal lords were compelled to surrender their power, and government was once more centralized as it had not been since the first years of the Chou dynasty. The Hsiung-nu Tartars in the northwest, whose descendants, the Huns,¹ later invaded medieval Europe, were defeated and driven back from the frontiers of the empire.

46. **The Great Wall.** China had for centuries been troubled by attacks of these warlike barbarians and of similar wild tribes at other points along the northern borders. To guard against a repetition of these troubles, Shih Huang Ti commenced the construction of a great fortified wall along this entire frontier. We shall later see that China has, through all ages, welcomed intercourse with peoples who could contribute to her civilization or who wished to learn from her; but the tribes on the north entered the land only to plunder and destroy, and these tribes she endeavored to shut out by means of an impassable wall. The Great Wall was not completed until 204 B.C., two years after the last emperor of the dynasty had been driven from the throne, but it stands today as a monument to the one great ruler of the Ch'in dynasty. It also stands as a monument to the peace-loving temper of the Chinese — a people who chose to expend the labor of thousands of men over a period of many years rather than to maintain the great standing army which would be needed to repel

sway all southern China and the kingdom of Annam. After his death the Cantonese and the Annamese were able to regain their independence, but in 110 B.C., in the reign of the Han emperor Wu Ti, they were again made part of the empire.

48. *The Burning of the Books.* One step which was taken by Shih Huang Ti, in his efforts to create a strongly centralized empire, gained for him the lasting hatred of the influential scholar class. This was his attempt to destroy the Confucian Classics and to erase from the minds of the Chinese people all memory of the Great Sage and his teachings. In 221 B.C. the emperor, who had been known up to this time as Wang Cheng, assumed the title "Shih Huang Ti," which means "The First Emperor." It was his intention that his successors should be called "The Second Emperor," "The Third Emperor," and so on "throughout a thousand generations," and that he and his successors should enjoy absolute power. Therefore, in order that the people should forget the earlier rulers and the past glories of China, he resolved that all the historical writings in the country should be destroyed.

Accordingly, in 213 B.C. Shih Huang Ti issued a decree that all books, except those which dealt with medicine, agriculture, and divination, should be destroyed. Since the bamboo books were very bulky and difficult to conceal, the following year saw the burning of hundreds of copies of the Classics, which had been gathered together from all parts of the empire. At the same time four hundred and sixty scholars who had dared to disobey the decree, and who had attempted to hide their precious volumes, were buried alive by imperial command. Three years after this great event Shih Huang Ti died, and three years later his successor was overthrown by the founder of the Han dynasty. The rulers of the new dynasty honored the memory of Confucius, and the surviving Confucian scholars were encouraged to write down from memory all they could recall of the Classics. Finally, in 154 B.C., copies of a number of the books were discovered hidden in the wall of a house



THE GREAT WALL OF CHINA

A monument to the industry and pacifism of the Chinese people

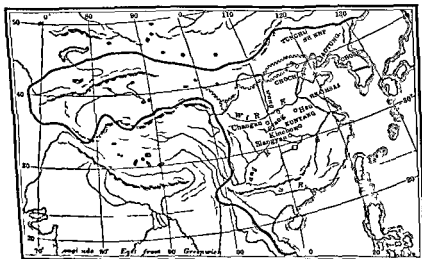
where Confucius had once lived. Other fragments were later discovered in other places so that the Classics were gradually restored almost to the form in which they had existed when Shih Huang Ti decided to build his new empire upon a foundation of ignorance of the past.

49 Permanent Influence of Shih Huang Ti Shih Huang Ti failed in almost everything that he hoped to accomplish. His dynasty which was to last for a thousand generations came to an end within three years of his own death. His effort to give China a government in which the monarch had absolute power was hardly more successful than his effort to destroy all the writings which would recall the glories of the past. But in spite of these failures the great Chin emperor had a lasting influence upon his country. Although the Great Wall did not put an end to invasions by the northern barbarians it undoubtedly checked many petty plundering expeditions and it served for centuries to mark clearly the northern frontier of China. His conquests toward the south set an example for later rulers and thus insured the establishment of an empire which although sometimes large and sometimes small roughly corresponded to the present Chinese state. Finally China although frequently broken into fragments during the periods between strong dynasties never completely lost the tradition of unity which Shih Huang Ti had endeavored to implant in the people.

50 The Han Dynasty (202 B.C.-A.D. 221) The first sixty years or so under the Han dynasty the successors of the Chins were filled with disorders of various sorts. Rivals arose in different parts of the empire and attempted to seize the imperial throne. The Hsiung nu Tartars in the north again began to threaten the country with invasion and desolation and disputed successions within the new imperial family threatened to bring about its downfall. During this unsettled period China was governed for eight years by an empress the first woman who had ever ruled the country in her own name. After this series

of troubled reigns however, a strong man came to the throne in the person of Wu Ti, the sixth emperor of the dynasty

51 Wu Ti (140-86 B C) The long reign of Wu Ti was marked by internal peace and prosperity Externally it was a time in which China extended her influence far beyond the limits which had been reached even under Shih Huang Ti In 110 B C, as has already been mentioned Wu Ti reestablished the imperial authority over the Cantonese and Annamese



THE EMPIRE OF THE HANS AT ITS GREATEST EXTENT

and in the closing years of Wu Ti's reign an emissary was sent into Parthia with instructions to go westward as far as the Roman frontier. This official reached the head of the Persian Gulf and brought back to China more definite knowledge of the Romans than the Chinese had formerly possessed. For a long time the Chinese and Romans carried on indirect trade with the Parthians as middlemen. Later, however, this trade was interrupted by the outbreak of a war between Rome and Parthia and A.D. 166 Roman merchants attempted to open up trade with China by sea. In that year a Roman commercial mission came by ship to the coast of Indo China, and thence made its way by land to the Chinese capital, Lo yang on the Yellow River. At that time the Han dynasty had commenced to lose its power in the south, and the government appears to have done nothing to develop maritime trade with the Westerners. A second commercial mission from Rome reached China A.D. 226, after the empire had broken up into the Three Kingdoms (§ 56) and found its way to Nanking which was at that time the capital of the kingdom of Wu. This mission also seems to have had little or no result, and the maritime commerce between China and the West did not actually begin until three quarters of a century later.

53 Earliest Relations with Japan Before 108 B.C. the Chinese had only a faint knowledge of Japan's existence, and it was the conquest of northern Korea in that year which gave them their first trustworthy knowledge about their island neighbors. Chinese control in Korea did not last long, but for about four centuries after Wu Ti's invasion of the peninsula China maintained a certain amount of communication with both Korea and Japan. About A.D. 265 direct communication between China and Japan appears to have been broken off, and it was not resumed until early in the fifth century.

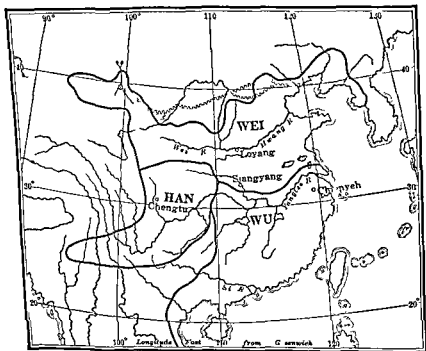
54 Introduction of Buddhism It was also during the Han dynasty that the Chinese became acquainted with the doc

Orient yet there are two achievements of this period which deserve especial attention. It was under the Hans that the art of printing from wooden blocks is said to have been invented. This art did not come into general use until much later and does not seem to have been noticed by the government until the middle of the tenth century. Even at that late date however China was still five centuries ahead of Europe. The other great progressive step was taken by the emperors themselves: this was the establishment of literary examinations for the purpose of selecting suitable men for official positions. This system of examinations became the oldest civil service examination system in the world for it continued practically without interruption down to the opening years of the present century. As a result of this system the Chinese Empire was never ruled by an official caste: official careers were open to any man who had ability and application while no one who lacked these qualities could hope to obtain appointment except during those periods when favoritism and corruption were bringing a dynasty to its ruin.

56 The Three Kingdoms Toward the end of the second century of the Christian Era the Han power began to decline and in 220 the empire fell to pieces. This time it was divided into the three states of Wei, Wu, and Han. Wei was in the valleys of the Wei and Yellow rivers. Wu was in the east around the mouth of the Yangtze River and along the coast to the south. Han was in the west and its center was the present province of Szechuan. This period of the divided empire is known in Chinese history as the age of the Three Kingdoms. It has been the greatest source of romantic material for Chinese writers and a historical novel called *The History of the Three Kingdoms* written several centuries later became very popular especially in Japan. During these disorders the Tartars took advantage of the situation and made themselves rulers over much of northern China. Following the disappearance of the Three Kingdoms China was ruled for more than

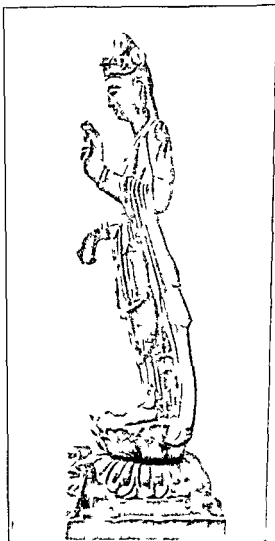
three centuries by a succession of short-lived dynasties, none of which had control of the entire empire

57. The Land of "Fu Sang." During the rule of one of these short dynasties there occurred an event which may indicate that Chinese contact with the outside world reached as far as America. In the year 499 a Buddhist monk named Hui Sheng



CHINA AT THE TIME OF THE THREE KINGDOMS

arrived at the capital of China and told of having visited a land, several thousand miles east of China, which he called "Fu Sang." The description that Hui Sheng gave of this strange land may be made to fit Mexico, a number of books have been written to prove that it was Mexico and that the civilization of Mexico was brought there from China. It is not impossible that Hui Sheng did reach Mexico or some point on the coast of America, but it is certain that the ancient



KUAN YIN THE BUDDHIST (GODDESS OF MERCY)

This dates from the sixth or seventh century of the Christian Era. (Original in Museum of Fine Arts, Boston)

civilizations of America originated far earlier than the date of this supposed forerunner of Columbus

58 The Tang Dynasty (AD 618-907). After four centuries of disorder a powerful leader arose who was able to reunite China under a single rule. This leader is known to history as the Emperor Kao Tsu and was the founder of the Tang dynasty, which was to rule China for nearly three hundred years

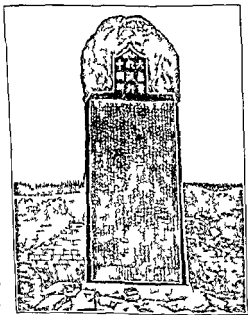


THE CHINESE EMPIRE UNDER THE TANGS

Under the early rulers of the Tang dynasty China quickly regained the splendid position which she had held during the reign of Wu Ti. Tongking, Annam and Cambodia were made tributary states of China while the emperor's authority was again extended westward as far as Persia and the shores of the Caspian. The Turks, who had been developing into the most powerful warrior tribe of central Asia were repulsed in their attacks upon Chinese territory, with the result that

tween foreigners and Chinese should be settled by Chinese law, Chinese law was also applied in all criminal cases. Each group of foreigners containing all the merchants of a single nationality, was required to have its chief, or 'headman'. To this headman the officials gave instructions as to the rules and regulations which must be obeyed and the headman in addition to settling the disputes between the members of his group was held responsible for the proper behavior of all his fellow nationals. Such an arrangement made it unnecessary for many of the foreigners to understand the Chinese language nor did the Chinese authorities have to become acquainted with the different customs and laws of the foreigners.

60 Nestorian Christianity Under the Han emperors China had received from central Asia her earliest knowledge of Buddhism during the



THE NESTORIAN TABLET AT SI AN FU

Under the Tang emperors S' an fu was the capital of the empire

early years of the Tang dynasty two new foreign religions found their way from the west into the empire. The first of these new religions was Nestorian Christianity. The teachings of Nestorius had been condemned as heresy by the Church Council at Ephesus A.D. 431. Nestorius and his followers had then broken away from orthodox Christianity and had founded an independent Christian church in Persia. From Persia the religion had spread into central Asia and

finally in 635 it reached China. The early history of Nestorianism in China is given in the inscriptions upon the famous Nestorian Monument which was discovered in 1625 at Si an fu. These inscriptions show that the Tang rulers tolerated Nestorianism and that some of them even showed it special favors. One part of the inscription is especially interesting because of the fact that it practically identifies Christianity with the teachings of Lao tzu.

Under Chou when the government was bad the rider of the blue ox [that is Lao tzu who is represented as having left China riding upon an ox] departed to the west.

Under Tang when the government was good the teaching of virtue returned from the west.

Nestorianism continued for many centuries to be one of the religions of China. Marco Polo near the end of the thirteenth century found many Nestorian Christians at the court of Kublai Khan while we now know that a Chinese Nestorian Christian once became the Patriarch of the Nestorian Church and that he visited Rome and was a guest of the king of France. With the establishment of early Roman Catholic missions in China the Chinese Nestorians were gradually absorbed into Catholicism.

61 Mohammedanism The second foreign religion which obtained a foothold in China during the Tang dynasty was Mohammedanism. The teachings of Mohammed probably first reached China through the Arabs trading at Canton and there is a tradition that an uncle of Mohammed preached the doctrines of Islam at Canton as early as 628. But the real spread of Mohammedanism into China like the introduction of Buddhism and of Nestorianism came from central Asia. In 751 a battle was fought between the Chinese and the Mohammedan Arabs in Turkestan. This battle was important for Europeans since the Chinese who were taken prisoner by the Arabs taught their captors the art of making paper and

this art was subsequently taught by the Arabs to the peoples of the West. Five years after this battle the Tang emperor was driven from his throne by a revolution. He appealed to these same Arabs for assistance and, with the aid of several thousand Arab troops, was able to regain his power. Many of the Arabs remained in China, and the greater part of the fifteen million Mohammedans who are now to be found in the country are probably descended from these Arab settlers

62. The Decline of the Tangs. The Tang dynasty was not only a period during which China exercised far-reaching influence upon the other peoples of Asia, it was also a time of great progress at home in art and in civilization. But the very wealth and advancing culture of the empire brought corruption and disorder. The luxury and splendor of the court became the cause of more and more burdensome taxation. As time passed, the emperors neglected the duties of their office and gave themselves up to lives of pleasure. The power fell into the hands of unworthy officials, and the capital became a center of intrigues and conspiracies, meantime the people murmured against misgovernment, and foreign enemies threatened the frontiers. Among the last rulers of the dynasty there were some who strove to correct these growing evils, but the task was beyond their strength, and in 907 the last of the Tangs was overthrown.

Following the fall of the Tang emperor, China was again ruled for a while by a series of imperial families, each of which rose to govern for a few years and then disappeared. Five of these short-lived dynasties appeared in the space of fifty-three years, and then there rose to power the ruler who was able to establish another great line of emperors.

63. The Sung Dynasty (A.D. 960-1127). Like the first Tang emperor, the founder of the Sung dynasty took the name Kao Tsu. Kao Tsu was not a scholar but a soldier, and he had been chosen by his fellow soldiers because of his superiority as a military leader; yet he endeavored to unite the empire

by peaceful means instead of by war. The petty rulers who had arisen during the previous fifty years refused to submit,



MARBLE TORSO FROM THE TANG
DYNASTY (618-907)

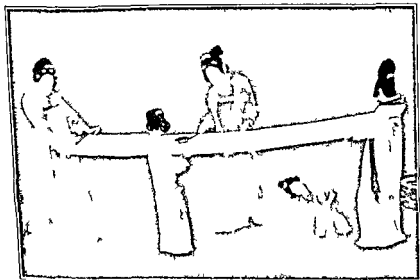
Original in the Museum of Fine Arts, Boston

however, until they had been conquered by force of arms. Moreover, some of these local rulers appealed for help from the Khitans who had established themselves in the Liaotung peninsula and hoped to extend their authority over all northern China. In spite of his desire for peace, Kao Tsu was therefore compelled to spend his time in constant warfare: first against the independent Chinese princes and later against the Khitan invaders. These domestic and foreign troubles were never permanently settled, and Kao Tsu's successors were also obliged to wage almost constant war against their various enemies at home and on the frontiers.

64 Wang An shih. In such brief intervals of

peace as they were able to find, several of the Sung emperors and their ministers endeavored to strengthen their country by making their people more prosperous and contented. The most remarkable of these reformers was the minister Wang An shih.

This man was born in 1021 and first became prominent on account of his unusual interpretations of the Confucian Classics especially those passages which referred to land holding. At the age of forty eight Wang became prime minister of the empire and was soon able to lead the emperor into a policy of sweeping reform. The land taxes were



CHINESE WOMEN PREPARING NEWLY WOVEN SILK

A painting attributed to the artist Hu Lung (1082-1135) (Original in the Museum of Fine Arts Boston)

lowered and were made payable in grain or other produce. The government made loans to the farmers at an interest of two and a half per cent per month and these loans were to be repaid after the harvest. In order to keep the price of grain from rising and falling the government was to buy up grain when the price began to fall and sell it when prices rose. Instead of utilizing forced labor to carry out all the government's public works Wang proposed to pay for this labor and levied an income tax to provide the treasury with the necessary funds.

Many of Wang An shih's reforms have a very modern sound and resemble the plans of twentieth century socialists in the West. But these changes were not approved by the Chinese people. The scholars felt that Wang was departing from the



A WOODEN KUAN YIN OF THE SUNG DYNASTY (TWELFTH CENTURY)

Original in the Museum of Fine Arts Boston

teachings of Confucius and that his new laws were therefore wrong while the people did not like to see the government exercise too much power over their business affairs. For eight years Wang held his post as prime minister, then he was dismissed from office and died in disgrace. Only one of Wang An shih's reforms was permanent. To provide a force for maintaining the peace he instituted a system of local militia called the Pao Chia. This militia system continued to exist for more than eight hundred years and as we

shall see had an important part in the Boxer movement of 1900.

65 The Southern Sung (A.D. 1127-1260). Soon after the opening of the twelfth century the Chinese emperor adopted the unfortunate policy of calling upon another Tartar tribe — the Kin or 'Golden' Tartars — to aid him against the Khitans. With the aid of the Kin Tartars he was able to defeat and drive out the Khitans who had occupied the northern

provinces of the empire. Earlier rulers of China had adopted this plan of using one tribe of barbarians to defeat another, but the Sung emperor now found that his allies had no intention of withdrawing from the land. The Kins established themselves at Peking as their capital and extended their authority over all northern China as far south as the Yangtze River, while the Sung emperor withdrew south of the Yangtze and made his capital first at Nanking and later at Hangchow.

From this time the rulers of the Sung line are known as the "Southern" Sungs, and they continued to rule over the southern part of China until the entire country was overrun and conquered more than a century later, by the Mongols. During this period China enjoyed but a fraction of her former importance among the nations of Asia. In the north of the empire the Kin Tartars held sway, but beyond the Great Wall was rising the power of the Mongol tribes, who were soon to establish their authority over the greater part of the Asiatic continent.

QUESTIONS

I Who was Shih Huang Ti and when did he reign? What is the meaning of his name? Why did he take this name? Who were the Hsiung nu Tartars? When was the Great Wall built and why? Find the Great Wall on the map. What expansion took place in the reign of Shih Huang Ti? Why did he burn the Confucian Classics? In what ways did Shih Huang Ti have a permanent influence upon China?

II Describe the condition of China under the first five emperors of the Han dynasty. When was the reign of Wu Ti? How far did the power of China extend during his reign? How was early commerce carried on between China and Rome? What early attempts were made to establish trade by sea? When did China begin to have definite knowledge about Japan?

III From whom did the Chinese receive Buddhism? What story is told about the introduction of Buddhism? How was the new religion received? What other influences came into China along with Buddhism? Where did Buddhism spread from China?

IV What important internal progress was made during the Han dynasty? How long did the system of literary examinations last? How did this system affect the government of China?

V What were the Three Kingdoms? Could Hui Sheng have reached Mexico without going very far from the land at any point on his trip? Trace on the map a possible route. What ocean current would have helped him forward along this route? How would it compare with the line followed by the only airships that have ever flown around the world?

VI How did the power of China under the Tang dynasty compare with the power under the Hans? When was *maritime commerce* established with the Western world? In whose hands was this commerce? What arrangements did the Tang government make for the settlement of disputes among the foreign merchants? What two new religions came into China during the Tang dynasty? Which of these two is still found in China? What was the condition of China under the last Tang emperors?

VII Why did the first Sung emperors have to carry on constant war? Describe the reforms of Wang An shih. Which of his reforms continued longest? Why did the Sung become the 'Southern Sung'?

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- CARTER T F *The Invention of Printing in China*
 SOOTHILL W E *The Three Religions of China*

physical characteristics, while they closely resembled the people of southern Japan and of the Lu chu Islands. It is now generally believed that at a very early age there was a great Malay migration from the south, and that these people, coming by sea along the coast of Asia, settled in the Lu chu Islands in southern Japan and in the southern part of Korea. After the dawn of Korean history there were frequent migrations from China into Korea while other immigrants found their way across from Japan and settled in the southern part of the country. There was also a constant movement of population into the peninsula from Manchuria on the northwest. During the course of centuries however all these various groups intermingled and became practically a single people.

68 **Ki Tse and his Successors (1122-193 a.c.)** Before he left China to seek refuge in a new land Ki Tse had been a prominent official under the last emperor of the Shang dynasty and when the Chou dynasty was established he went into exile rather than remain in China as an officer under the new emperor. It is not definitely known just where Ki Tse and his followers set up their kingdom and some historians assert that the settlement was actually in eastern Manchuria outside the present boundaries of Korea but the Korean story is that the newcomers landed on the west coast south of the Han River and established their capital at Phyong An on the banks of the Tai tong. Here Ki Tse found inhabitants who had little knowledge of civilized life and introduced among them some of the arts and industries of China. He taught the Koreans to build houses to cultivate the fields and to produce silk and he gave them their first organized government. For more than nine hundred years the descendants of Ki Tse ruled the kingdom which their ancestor had founded. When disorders broke out in China during the closing centuries of the Chou dynasty other groups of Chinese fled from their homes to the Land of the Morning Calm and the new immigrants brought fresh contributions to the civil

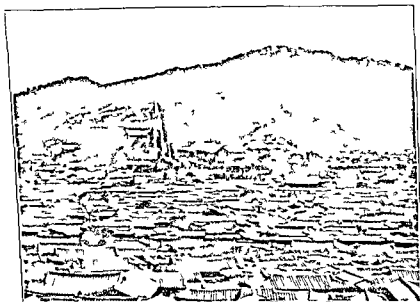
mountainous character of Silla, although it retarded the development of civilization, enabled the Sillans to resist the attacks of their two enemies, and about the sixth century Silla began to expand at the expense of her neighbors. In the year 527 the king of Silla was able to annex a southern district of Koguryu, and thirty-five years later all the territory of Kaya was brought under his control. This constant expansion very naturally aroused the suspicions and fears of the other two states, and about the middle of the seventh century Koguryu and Pakche formed an alliance for the destruction of Silla. The Sillans were now in a desperate position and appealed to the Chinese emperor for aid. The king of Silla had always been careful to keep on good terms with China, while his two rivals had often refused to acknowledge Chinese supremacy, the Chinese emperor therefore responded to this appeal for help and sent his troops into Korea. In 660 Pakche was conquered, and eight years later Koguryu was completely crushed by the invaders. The districts north of the Tai-dong were incorporated into the Chinese Empire, while all the peninsula south of that river was united to form a new and larger kingdom of Silla.

71. United Korea. It was not long before this great increase of power led the Sillan monarch to dream of complete independence, in place of vassalage to China, but a severe defeat by the imperial forces taught him the wisdom of remaining loyal to his Chinese suzerain. For the next two and a half centuries the kings of Silla, as vassals of the Tang emperors, ruled over the united kingdom, and the people of the country made rapid progress in all the arts of civilization. Progress in culture, however, was accompanied by a decline in the virtues which had hitherto made Silla strong. The simple, hardy mountaineers lost much of their simplicity and bravery; loyalty gave way to conspiracy and intrigue; and the later rulers of the kingdom gave themselves up to lives of luxury and dissipation. By the close of the ninth century

corruption and misgovernment had led to the outbreak of revolutionary movements and a long period of internal disorder followed. At the same time the fall of the Tang dynasty in China had put an end to Chinese control in the old kingdom of Koguryu and disturbances also broke out in this region. Finally there appeared a leader named Wang Kien who was strong enough to restore order and to establish a new government. In 935 Wang Kien overthrew the last king of Silla and united the entire Korean peninsula — Koguryu as well as the enlarged kingdom of Silla — into a single kingdom. Wang Kien was nearly sixty years old when he became the ruler of this united country and he lived only a few years after gaining the throne but his successors ruled Korea for more than four and a half centuries. Even when the conquering Mongols extended their authority over Korea the descendants of Wang Kien continued to be the nominal rulers of the kingdom and it was not until 1392 that the last monarch of the line was driven from the throne by a new revolution.

72 Korea's Debt to China We have already seen that Ki Tse brought to the Koreans some knowledge of Chinese civilization and that the thousand years after his arrival saw a faint but continuous flow of Chinese ideas into the peninsula. Closer contact between Korea and China began however with Han Wu Ti's conquest of northern Korea in 108 B.C. After this time Chinese influence was especially strong in Koguryu whose territories often extended westward to the frontiers of China and in Pakche whose many harbors faced those of China across the Yellow Sea. Yet even the people of mountainous Silla were continually receiving new bits of Chinese culture. It may seem strange that the use of written language which was known to the Chinese before Ki Tse left that country was not introduced into Korea by this great ruler but it must be remembered that the Koreans would have no use for the art of writing until after they had made considerable advance along the road toward civilization.

There is no record as to just when this art first reached Koguryu, although it was probably introduced there soon after the beginning of the Christian Era. In Pakche writing was introduced about the middle of the fourth century¹ of the Christian Era, and it did not reach Silla until more than half



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A BIRD'S EYE VIEW OF SEOUL

The church in the background gives a modern touch but the roofs in the foreground show an architecture that has changed little in the last two thousand years

a century later. It was not long after the art of writing began to spread through Korea that the country received from China its first knowledge of Buddhism. The Buddhist missionaries brought their religion into Koguryu in 372 and into Pakche twelve years later, in both these states it immediately became the religion of the court. Silla did not receive its first Buddhist teachers until the middle of the fifth century, and it was some

¹ It was A.D. 375 that the events in the history of the state first began to be written down

time after this that Buddhism was adopted here as the state religion.* Along with these two great gifts from China—written language and Buddhism—there came many other important additions to Korean culture. The introduction of Chinese writing enabled the Koreans to become acquainted



A PALACE GATE AT SEOUL

The gateway illustrates the strong Chinese influence in Korean architecture. The stone figure in the foreground is typically Korean.

with the teachings of Confucian philosophy and with all that the Chinese had learned about medicine, geography, and astronomy. Buddhism, on the other hand, brought with it all the beauties of Chinese art and all the artistic influences which China had received from India.

The Koreans made very little addition to the science and philosophy which they received from China, yet they were not mere slavish imitators of the Chinese. After using the ideographic writing of

China for a thousand years, Korea developed about the middle of the fifteenth century an alphabet which was admirably suited for recording the spoken language of the country. In art also they soon showed decidedly independent genius, and as early as the sixth century Korean sculptors were producing original work of great beauty. Their architecture closely resembled the Chinese, but in the art of shipbuilding they soon made great progress and displayed inventive originality.

QUESTIONS

I What event marks the beginning of Korean history? What was the meaning of the name 'Chosen'? How did the early inhabitants of Korea reach the country? Examine the map of Korea and see which regions are the most mountainous Which way does the peninsula 'face', that is on which side are its seaports? How long did the descendants of K1 Tse rule Korea? By whom were they overthrown?

II Locate the three separate kingdoms of Korea What was Kaya? Explain the rise of Silla When was Korea reunited? By whom was the kingdom of Silla conquered? From whom did the Koreans receive their knowledge of Buddhism? When did writing come into use in Korea? How long did the Koreans continue to use Chinese writing? In what arts did the Koreans show originality?

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CHAPTER VIII

JAPAN FROM EARLIEST TIMES TO THE BEGINNING OF THE KAMAKURA SHOGUNATE

660 B C	Jimmu Tenno the first emperor of Japan
A D 200	The Empress Jingo
A D 552	Introduction of Buddhism
A D 593 621	Regency of Shotoku Taishi
A D 645	Beginning of the Taihwa Reform
A D 710 784	Nara the first national capital
A D 794	Capital moved to Kyoto
A D 842	Beginning of Fujiwara domination
A D 1072	The first Cloistered Emperor Sanjo II
A D 1160-1180	Period of Taira domination
A D 1192	Yoritomo becomes Sei i tai Shogun and establishes the Kamakura Shogunate

73 Legendary Character of Early Japanese History The official history of Japan begins in the year 660 B C, with the Emperor Jimmu (Jimmu Tenno) the first human ruler of the empire. Jimmu is believed to be the ancestor of every emperor who has since occupied the imperial throne, he is also regarded as the direct descendant of the Sun Goddess by whom the land was created and whose divine descendants ruled over it for many centuries before the coming of Jimmu. Beginning with the first human emperor Japanese histories record an unbroken line of monarchs and give the exact length of each reign, but the whole of this history for more than a thousand years after it begins is decidedly legendary¹. Not until after the introduction of writing A D 405 do Japanese records begin to be trustworthy, before that time exact dates

¹ Early Japanese history is given in the *Keijiki* (Record of Ancient Matters) and in the *Nihongi* (Chronicles of Japan)

can be fixed only for such occurrences as are mentioned in the contemporary historical records of China or Korea

74 Inhabitants of Japan It is generally believed that the earliest inhabitants of Japan were the people who are now



EARLY JAPAN

known as the Ainu and that they entered the islands from that part of the mainland near the mouth of the Amur River Pushing southward from Yezo the Ainu gradually occupied the main island of Honshu and a considerable part of the large southern island of Kyushu In Kyushu the Ainu came

face to face with a warlike people, probably of Malay origin, who had reached Japan by sea from the south. These people drove the Ainu out of Kyushu and followed them northward into the main island. About the time the Ainu were being driven out of Kyushu a settlement was made in Honshu — in the present province of Idzumo — by immigrants from Korea, who were probably cousins of the warlike peoples of Kyushu, but who had intermarried with Chinese refugees in Korea and had adopted some elements of Chinese civilization.

75. Early Yamato. The invaders from Kyushu and the settlers at Idzumo combined to drive the Ainu out of the western part of Honshu, and together they established a strong state called Yamato. From this state of Yamato the Japanese Empire gradually developed. The various districts of this expanding state were ruled by clan chieftains, and the emperor was, in the beginning, merely the chief of the most powerful clan — the Yamato clan. At the beginning of the Christian Era the state of Yamato probably did not extend much beyond the limits of the present province of that name. By the third century, however, the Yamato government had extended its power westward as far as the Strait of Shimonoseki, so that it ruled over all of Honshu from the Gulf of Owari to the western extremity and over the northern coasts of Kyushu and Shikoku. The southern parts of these two islands were still held by independent tribes related to the Yamato people, and there seems to have been another independent state, of the same race, somewhere near the present site of Tokyo. Yezo and the northern part of Honshu remained in the hands of the Ainu. In the year 200, just at the opening of the third century of the Christian Era, Japanese history records an invasion and conquest of Korea by an expedition under the Empress Jingo. No such invasion and conquest actually occurred at that date, but by this time Yamato had begun to have intercourse with Korea, and Chinese civilization was beginning to find its way into Japan from this direction.

76 Relations with Korea Since the people of southern Korea were closely related to those who had reached Japan from the south there had been from very early times considerable intercourse between the two countries. This intercourse was particularly close between the islands and the southern extremity of the peninsula indeed during the fifth century the Yamato government had more authority over the



AINU MEN

In northern Honshu and in Yezo there are still some descendants of these earliest known inhabitants of Japan.

tribes of Kaya than it had over the people in the southern part of the island of Kyushu. It was the kingdom of Pakche in Korea whose relations with the Japanese were most important. In the course of the constant wars between the Korean Three Kingdoms (§ 69) Pakche often appealed to the Yamato government for military assistance against its rivals. Therefore the government of Pakche steadily cultivated the friendship of Yamato and it was from Pakche that the Japanese received most of their early knowledge of Chinese

civilization In 405 a scholar from Pakche became the tutor of the ruler of Yamato and thus brought into Japan the use of the Chinese written language In 552 the king of Pakche, threatened with a combined attack by Koguryu and Silla, was in great need of aid He therefore sent to the Yamato emperor, as presents, some of his most treasured possessions, these included a golden image of Buddha and some volumes of the Buddhist scriptures, and with them were sent Buddhist missionaries to explain the doctrines of the new religion

During the century which followed there was a great deal of intercourse between the two countries scholars artists, and Buddhist missionaries flocked to Japan bringing with them all that they had learned of Chinese culture Finally, when Pakche was conquered in 660, several thousand refugees from the conquered country fled to Japan, where they were welcomed and were given lands upon which to settle After the unification of southern Korea under the Silla king the intercourse between Japan and Korea almost completely ceased, and for the next six hundred years Korea is hardly mentioned in Japanese history There were two reasons for this decline in the relations between the two countries in the first place, the government of Silla had always been hostile to the Japanese, whom it knew chiefly as pirates accustomed to plunder and ravage its coast towns, in the second place, the Japanese had already come to realize that the civilization of Korea was Chinese in origin, and they had begun, early in the seventh century, to go directly to the Chinese source for their culture and learning

77. Shinto Long before the Yamato people began to get their first real knowledge of Chinese and Korean civilization, they had developed a religion of their own This religion was very simple and it consisted in the worship of spirits or as they are called in Japanese *Kami* Some of these *Kami* were the forces of nature such as the sun the moon thunder, and lightning Rivers mountains, lakes and even great trees also

had spirits which should be worshiped. Other *Kami*, which were just as important as the nature spirits, were the spirits of ancient heroes and tribal ancestors. The ancestors of each clan became the chief *Kami* of that clan, and the earliest ancestors of the imperial clan were gradually accepted as the *Kami* of the whole nation. At the same time each family worshiped the spirits of its own private ancestors, which were regarded as the guardian *Kami* of the household. Thus the early religion, which has continued down to the present day, is a mixture of nature worship and ancestor worship. Indeed the two kinds of *Kami* sometimes became combined and the earliest ancestor of the imperial family has long been identified with the Sun Goddess.

After the introduction of Chinese writing the Japanese began to call their religion by the Chinese name "Shinto" which means "The Way of the Gods" and this is the name by which it is known to the outside world today.

78 Shinto and Buddhism Shinto teaches almost nothing about a future life, its temples are very simple reproductions of the earliest Japanese buildings such houses as were used by the "divine ancestors" and it has given to Japanese art almost nothing except those beautifully simple structures known



A VIEW AT NIKKO

Through the arch of a typical Shinto torii is seen the roof of a Buddhist temple

as torii. The moral teaching of Shinto can be summed up in a single sentence, "Honor the gods and be loyal to their descendants." Shinto was, and still is, the religion of a warrior people by whom loyalty is regarded as the one and all important virtue. It does not concern itself with the mysteries of human sin and suffering, it contains no consolation for the sorrowing, no sympathy for the weak.

Buddhism, as we have already seen, differs from Shinto on almost every point. It originated in Gautama's attempt to solve the great mysteries of human life, and it has always been a religion of pity and compassion. Because it is filled with the spirit of tenderness and love for humanity. Buddhism, unlike Shinto, developed a religious art of the highest order.

The introduction of Buddhism in 552 was soon followed by a bitter conflict between the supporters of the national faith and those who were in favor of the new religion. This conflict was mainly a struggle between two powerful families who used the religious question as a pretext. Finally the Soga family, the chief supporters of Buddhism, overcame its rivals and Buddhism was definitely adopted as the court religion. From this time Shinto and Buddhism existed side by side, as they do today. The older faith long continued to be the popular religion of the great mass of the people, but in the court Buddhism occupied the first place. Here the foreign religion fostered the development of art and culture, so that the artistic history of Japan can be said to begin with Buddhism. But Buddhism, the introduction of which had been marked by political strife, continued to be involved in political affairs and throughout the later history of Japan the great Buddhist organizations have often used their power for political rather than for religious ends.

79 Shotoku Taishi (A.D. 593-621). After the official adoption of Buddhism the Soga family became all powerful at the imperial court of Yamato, and in 593 the head of the family was able to put his niece, the widow of a previous emperor

upon the throne. The son of this empress, who acted as regent during the next twenty-eight years, was the famous Shotoku Taishi, one of the finest characters in all Japanese history. Prince Shotoku was a sincere believer in the teachings of Buddha; and he seems to have been a man of great artistic ability, since tradition credits him with having been the sculptor of a remarkable wooden Kwannon, which is now kept in the little nunnery of Chuguji, at Horuji, near Nara. In his administration of the country Shotoku Taishi had two objects: in the first place, he wanted to put the government upon a religious and moral foundation, rather than upon a foundation of mere force, in the second place, he endeavored to strengthen the authority of the central government by taking away from the clan chieftains some of the powers which they had formerly possessed. In 604 Shotoku therefore issued an edict containing seventeen clauses which were to regulate the officials in the future performance of their duties. This edict established five ranks among the nobles and emphasized the duty of the officials to rule benevolently the people under their control. It also stated that the nobles and officials were *vassals* of the emperor, and that they had no authority except such as the emperor permitted them to exercise in his name.

80. Intercourse with China. The old Yamato government had been a government by clan chieftains, and the emperor had been merely the chief of the most powerful clan, to whom the other chiefs looked up as a ruler strong enough to command their respect. Shotoku Taishi's ideas of a government in which the local rulers were to be merely the vassals of the emperor were ideas that had come into Japan from China along with the Confucian Classics. Although much of the Chinese civilization had reached Japan by way of Korea, there had already been periods of direct intercourse between Japan and China. This intercourse had been interrupted about the beginning of the sixth century, but during the regency of Shotoku it was resumed. In 607 an embassy was

dispatched to the Chinese capital at Lo yang, and the next year saw eight Japanese scholars sent to China for the purpose of study. Some of these scholars remained in China for more than thirty years and came back with a thorough knowledge of Chinese civilization and government. Ten years after the reopening of direct communication between Japan and China the Tang dynasty was established on the Chinese throne. The Tang emperors moved their capital to Si an fu and this new capital soon became famous throughout all eastern Asia for its splendor and culture. Thus the first embassy and the first group of Japanese scholars were followed by a constant stream of Japanese visitors to the Chinese court and China exerted a constantly increasing influence upon the art literature and political ideas of Japan.

81 **The Taikwa Reform** Since their victory in the struggle over the introduction of Buddhism (§ 78) the Soga family had been supreme in the affairs of the imperial court. The head of the family was able to depose old emperors and make new ones whenever he felt like doing so. The emperors were forced to marry ladies of the Soga family so that the Soga chief was usually the grandfather, uncle or father in law of the nominal ruler. Twenty years after the death of Shōtoku Taishi the new head of the Soga clan began to plot to put himself upon the throne. This plot aroused bitter opposition in the court and in 645 both he and his son were seized and put to death. The power now fell into the hands of a group of able men who determined upon a complete reorganization in the machinery of government. This reorganization which was gradually worked out during the next twenty five years is known as the Taikwa Reform and it established a system of government that continued almost without change until the creation of the Shogunate five centuries later.

At the head of the Taikwa reformers stood two men of unusual ability. The first of these was the imperial prince Naka no Ōye heir apparent to the throne. Although Naka

no Oye might have become emperor in 645 if he had wished to assume the office he preferred to carry on the government until 668 as regent for the nominal rulers then as the Emperor Tenchi he finally ascended the throne for a brief reign of three years. The second reform leader was Nakatomi no Kamatari the founder of the powerful Fujiwara family and one of the greatest men whom Japan has ever produced. In their work of reform Naka no Oye and Kamatari were greatly aided by two of the scholars who had been sent to China in 608 and the reform movement completed the process — actually begun by Shotoku Taishi — of establishing in Japan a centralized government similar to that of the Chinese Empire.

82 How the Reform was Accomplished In taking their first steps the reformers had to be very careful not to arouse the fear and resentment of the powerful clan chieftains but each step added a little to the strength of the central government and each addition of strength made it possible to take a fresh step toward centralizing the power in the hands of the emperor and his advisers. At first they merely adopted the calendar used by the Chinese and created three ministers of state whose names were new but whose powers seemed to be almost the same as those of earlier court officials. Then they introduced a new oath of allegiance to the emperor an oath which the clan chieftains probably regarded as quite meaningless and harmless. The next move was the appointment of eight imperial governors who were to rule over the eastern provinces — the districts which had been most recently conquered and which were still being troubled by the attacks of the Ainu. After these first cautious steps the work of reform went on with ever increasing vigor. The clan chieftains were gradually deprived of their former power and new systems of landholding and taxation were introduced. Finally by the end of the reign of Emperor Tenchi in 671 the reorganization of the central administration along Chinese lines was com

pleted by the establishment of eight departments of state and a hundred subordinate bureaus

83 Japanese and Chinese Government In all its outward forms the newly organized government was a close imitation



THE YAKUSHIJI PAGODA NEAR NARA

This pagoda remarkable for its curious double roofs was erected A.D. 680. It is regarded as the oldest existing specimen of Japanese architecture the buildings at Horiu which are somewhat older were erected by Korean architects

of the Chinese yet the reformers failed to adopt the most important feature of the Chinese system Since the days of the Han dynasty (§ 55) official rank in China had been open to all classes of society and officials were chosen by means of competitive examinations in a number of subjects including the social and political philosophy of the Confucian Classics By this arrangement the Chinese emperor was able to surround himself with the ablest men of the empire and these men usually had little sympathy with the ambitions of the military

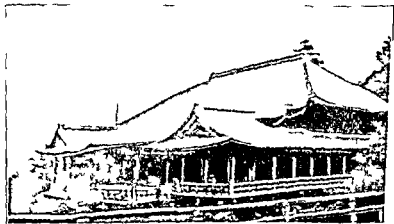
class The Japanese reformers did not adopt this method of selecting officials Scholarship among the Japanese did not become a path to public service officeholding remained the privilege of a small military and landholding class which had little sympathy for the common people and which only occasionally produced men of especial ability This aristocracy

It was at this time moreover, that the country received — also from China — the name by which it has since been known. Hitherto the Japanese had called their country Yamato but early in the Nara period a communication from the Chinese emperor addressed the Japanese ruler as the Emperor of *Tai nyih pung kok* (literally, "Great Sun Rise Kingdom") The Japanese regarded this as a suitable name for their country, and from that time *Dai Nippon* or "Nippon" has been the official name of the empire. Nearly six centuries later, when Marco Polo was in China he heard the island empire referred to as *Nyih pung kok* or "*Jih pung kok*". In his book of travels he described this land which he had never seen under the name '*Chupango*,' from which we get our modern name *Japan*.'

86 Rise of the Fujiwaras One of the two great leaders in the Taikwa Reform was *Nakatomi no Kamatari*. In the twenty four years between the beginning of the reform movement and his death in 669 *Kamatari* played a very inconspicuous part in public affairs, yet he was always the trusted adviser of *Naka no Oye*, who afterward became the Emperor *Tenchi* and was one of the most important supporters of the new government. Upon the death of *Kamatari* Emperor *Tenchi* conferred high honors on him and gave him and his descendants the family name of *Fujiwara*. *Kamatari*'s immediate descendants held a number of high state offices during the Nara period, and one of them was responsible for placing on the throne the strong emperor *Kwammu* who transferred the capital from *Nara* to *Kyoto*. But it was not until about half a century after the establishment of the new capital that the *Fujiwara* family began to exercise the power that has made it so famous in Japanese history.

In 842 *Fujiwara Yoshifusa* two of whose sisters were wives of the ruling emperor had his nephew named as heir to the throne. Nine years later this nephew ascended the throne as Emperor *Montoku* and was compelled to marry one of *Yoshi*

while this move succeeded in its purpose but a new set of monasteries gradually began to grow up in the neighborhood of the new capital. A favorite location for these new monasteries was Hiyosan, a mountain to the east of Kyoto, and the monks of Hiyosan soon became even more wealthy and powerful than the monks of Nara had been. Hundreds of monasteries grew up on the slopes of the mountain and these were



THE KIYOMIZUDERA KYOTO

Although the monasteries of Hiyosan were destroyed in the sixteenth century by Nōunaga, the hills to the east of Kyoto continued to be the site of numerous Buddhist establishments. The Kiyomizudera temple is one of the most beautiful and is visited by many pilgrims.

the homes of thousands of monks. Many of the monks were really very religious men and contributed greatly to the religious thought of their country but there were many others who liked nothing better than to march down into Kyoto and engage in some sort of fight. The Fujiwara leaders unintentionally added greatly to the political importance of the monasteries. In order to maintain their supreme position in the government, the Fujiwara chiefs rigidly excluded from office all able men who were not members of their own clan. Such

men were usually compelled to enter Buddhist monasteries so that they would be disqualified from taking any part in public affairs. As a result of this policy, the monasteries on Hiyeisan always contained a number of clever political schemers who were quite ready to work against the government. Since these political schemers had at their command the thousands of turbulent monks connected with the monasteries, they were often able to exert a great deal of influence upon affairs in the capital. During the rule of the Fujiwaras, and later during the rule of the Taira family, the monks of Hiyeisan took an active part in almost every struggle that broke out in the city of Kyoto. The political influence of Hiyeisan did not actually end until Nobunaga, about the middle of the sixteenth century, attacked the mountain, burned the monasteries, and ruthlessly slaughtered the thousands of monks whom he found there.

89. *The Cloistered Emperors.* In 1072 Emperor Sanjo II voluntarily abdicated his throne and retired into a monastery, from which place of retirement he directed the government of his son Shirakawa. Sanjo II lived only about a year after taking this step, but fourteen years later his example was followed by his son Shirakawa. From 1086 until his death in 1129, Shirakawa was the "power behind the throne", and Shirakawa's grandson Toba held a similar position from 1129 to 1156. These Cloistered Emperors, as they are called, put an end to the Fujiwara domination and restored to the imperial family — for a while — the power which had been taken away by its Fujiwara grandfathers, uncles, and fathers-in-law. After

90 The Daimyos As a means of enforcing respect for the law outside the capital the Fujiwara government had early instituted the practice of filling provincial offices with members of the ruling military families. When it came to collecting taxes or suppressing highway robbery a local landowner with



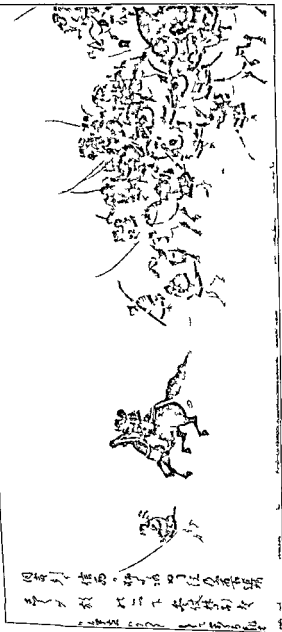
THE HONDO IN UJI NEAR NARA

This little building, erected in the eleventh century, is an especially beautiful relic of the Fujiwara period.

a body of soldiers at his command would be much more successful than a civil official sent out from Kyoto. These landowners were divided into two classes: those who held small tracts and had few followers were called *Shomyos* (*Small Names*); those who held large tracts and had many followers were called *Daimyos* (*Great Names*). In the tenth century even the *Daimyos* were not very powerful — a man who could summon five or six hundred fighting men would have been regarded as an exceedingly great lord — so the Fujiwara statesmen probably did not realize the dangers of their policy. But by the middle of the twelfth century the *Daimyos*

For twenty years the Taira exercised absolute power at Kyoto. Following the Fujiwara example the Taira chief compelled emperors and ex emperors to marry ladies of the Taira family and in 1180 Taira Kiyomori was able to put his infant grandson upon the imperial throne. Even before this great event the pride and cruelty of the Taira chief had aroused bitter hatred against him and revolts now began to break out in various parts of the country. The revolts near Kyoto which had been stirred up by the monks of Hiyosan were quickly suppressed but in the distant eastern provinces the boy Yoritomo now thirty two years old was making himself master of the Kwanto and was gathering an army strong enough to destroy his father's murderers. In these twenty years Yoritomo had developed great ability and had gained the friendship and respect of the eastern Daimyo while a fortunate marriage had given him a father in law who was one of the cleverest politicians in Japan. In August 1183 the Minamoto forces were able to drive the Taira out of the capital. Western Japan was still held by the Taira and their friends but in April 1185 the Taira power was completely destroyed in the naval battle of Dan no ura at the western end of the Inland Sea.

92 The Kamakura Shogunate Seven years after the battle of Dan no ura Yoritomo received from the emperor a commission as Sei i tai Shogun (Barbarian Subduing Great General) This office had been created nearly four centuries earlier and it gave to the holder absolute authority over all the military forces of the empire. Before the time of Yoritomo the appointments to this post had always been temporary and the commissions had been canceled at the end of the particular war for which they were issued. But Yoritomo's appointment was not limited in time he was to hold the office for life and when he died the title was to pass to his successor. Thus he and his descendants were made military rulers of the empire and received supreme power over all the Daimyo. Emperors



This remarkable specimen of Japanese art of which only a small section can be shown here is twenty three feet long. In a series of panoramic scenes it records the events of a struggle in January 1160 between the Minamoto and the Taira. Here we see the Minamoto forces after a surprise attack upon the enemy escorting the captive emperor in triumph to their own headquarters a few days later the Taira once more gained the upper hand and became masters of the imperial court. The second mounted figure in the picture is Minamoto Yoshitomo whose son Yoritomo later overthrew the Taira power and established in 1192 the Kamakura Shogunate. Attributed to the Japanese artist Heian (first half of the thirteenth century) (Original in the Museum of Fine Arts Boston)

still sat upon the throne, courtiers still plotted and intrigued at Kyoto, but the Shogun and his advisers were now the actual government of the country. This political arrangement, by which a hereditary Shogun became the real ruler of the empire, continued for nearly seven hundred years as a characteristic feature of Japanese government. The military organization of the Shogun and his advisers is known as the Shogunate,



THE DAIBUTSU AT KAMAKURA

and because of the location of its headquarters the Shogunate of Yontomo and his descendants is called the Kamakura Shogunate.

The Fujiwara and Taira leaders had lived at Kyoto, where they could control the affairs of the imperial court, but Yontomo adopted a different policy. He saw that the luxurious life of the capital soon corrupted military men and made them fond of ease, so he established

his military capital at Kamakura in the Kwanto. From Kamakura the Shogunate controlled the country by appointing loyal vassals to be Daimyos over all the important fiefs. Yontomo and his advisers drew up a new code of laws and established new law courts which were honest and efficient in their settlement of cases. He also created a new set of administrative boards to oversee the general management of affairs, and scholars from Kyoto — who had no hope of holding government posts at the capital — were invited to Kamakura and appointed to membership on these boards.

Like all great men, the founder of the Kamakura Shogunate had his weak points, the most serious of which was his attitude toward the members of his family. He constantly suspected his nearest relatives of plotting against him, and when such suspicions were once aroused, he never rested until the suspected person had been put to death. But Yoritomo was always able to cooperate with able men who were not members of his own family. In addition to the scholars whom he invited from Kyoto to become officers of his administration, he gathered around him the most capable of the Kwanto Daimyos. With the help of these men he built up an organization which, for nearly a century and a half after his death in 1199, continued to be strong and efficient. Just as the emperors had already become figureheads, in whose name the government was managed by the Fujiwaras, by the Tairas, and finally by the Shoguns, so the Shogunate, in turn, became an organization in which the real power was held by a body of capable officials governing in the name of Yoritomo's successors. Under the management of these able officials the Kamakura Shogunate ruled the empire until 1333. During the greater part of this period the Japanese enjoyed internal peace and prosperity, and Japan was probably more efficiently governed than any country of contemporary Europe.

93. Relations with China after the Ninth Century. Toward the close of the ninth century the splendor of the Chinese Tang dynasty had greatly declined, and the Japanese government had abandoned the practice of sending embassies to the Chinese emperor. But there continued to be intercourse between the two countries, and this intercourse continued to influence Japanese development. Chinese merchant ships frequently arrived at Japanese ports, especially the ports of Kyushu, and Chinese goods were eagerly sought by Japanese purchasers. At this time the Japanese were far behind the Chinese in the art of shipbuilding, but some of their vessels occasionally reached the shores of China. In 1215 the son and

successor of Yoritomo decided that he would like to visit China so he employed a Chinese shipbuilder to construct a suitable ship at Kamakura. The ship turned out to be a failure, however, and the proposed trip was never made. About the same time 'bills of exchange' began to be used in the trade of Kamakura and it is probable that this commercial convenience was introduced by the Shogun's Chinese shipbuilder. A quarter of a century before this — in the lifetime of Yoritomo — the tea plant was reintroduced into Japan from China. The first introduction of tea had taken place in the early part of the ninth century at which time it had failed to gain any popularity. But in 1191 the year before Yoritomo received his commission as Shogun a Buddhist monk returning from China brought with him some seeds of the tea plant and planted them near Kyoto. This time the Chinese herb was successful in winning the popular favor, and tea soon came to be regarded as a most valued luxury. The introduction of tea drinking created a demand for finer pottery. Hitherto the Japanese had done little in this direction but in 1230 a Japanese potter after spending six years in China studying the art of the Chinese potters, returned home and became the first maker of fine Japanese porcelain ware.

In religious affairs the influence of China was perhaps not quite so strong during this period. The great leaders of Japanese Buddhism in the eighth and ninth centuries were men who had spent long years in study at the Chinese monasteries. After the ninth century this was not always the case and many of the later religious leaders were men who had never been outside Japan. But Japanese monks did continue to visit China for the purpose of study and these monks returning to Japan often had a great influence upon the Buddhism of their own country. This era of peaceful relations between Japan and her great continental neighbor lasted until near the end of the thirteenth century, then it was violently interrupted by the rising power of the conquering Mongols.

QUESTIONS

I Who is the first emperor named in Japanese histories? When is he supposed to have come to the throne? Who were the earliest inhabitants of the islands? By what other people were these early inhabitants driven out? What was the state of Yamato? How was Yamato ruled? When were writing and Buddhism introduced into Japan?

II What is Shinto? How does it differ from Buddhism? What conflict followed the introduction of Buddhism? Who was Shotoku Taishi? What changes did he make in the government? What was the Taikwa Reform? Who were the chief reformers? Where did they get their new political ideas? Why did Japan need a permanent capital after the Taikwa Reform? Where was the first capital?

III How did the Fujiwara family establish its power over the government? Where was the capital transferred in 794? How did Hiyeyasu become important? Who were the Cloistered Emperors? What was a Daimyo? Where was the Kanto? How did the Taira clan become powerful?

IV Who was Yoritomo? Why did he hate the Taira clan? What was the Shogunate? When was the Kamakura Shogunate established? Why was its capital located at Kamakura? How long did the Kamakura Shogunate endure? What were some of the effects of Japan's intercourse with China after the ninth century?

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CHAPTER IX

INDIAN CIVILIZATION IN MALAYSIA AND INDO-CHINA TO THE DESTRUCTION OF THE SUMATRAN CAPITAL OF THE BUDDHIST EMPIRE OF SRI-VISHAYA

Third century B.C.	Chinese begin to settle in Tongking and Annam
First century of Christian Era.	Beginning of Pallava colonization
A.D. 1 (traditional)	Aji Saka founds a Hindu state in Java
A.D. 435	Founding of Kambodja (modern Cambodia)
Eighth to twelfth century of Christian Era	Great period of building in Indo-China and Malaya
Ninth century of Christian Era	Kambodja united under Jaya Varman
A.D. 982	First Chinese records referring to trade with Malacca (Mindoro)
Eleventh century of Christian Era	Sri Vishaya empire at its height
A.D. 1377	The downfall of Sri Vishaya

94 Population in Malaysia at the Beginning of Historic Period We have discussed in Chapter IV the racial classification and characteristics of the various migrations of peoples who entered Malaysia before the beginning of the Christian Era. The cultural changes since the time of the earliest Hindu settlements have been very great although the physical characteristics of the people have remained unchanged. A constant blend of the earlier races has been going on during historic times and for that reason the population of the principal islands of Malaysia is certainly very much more uniform today than it was two thousand years ago. The Malay type has been constantly absorbing a larger and larger proportion of the total population whereas the purer remnants of the original types have constantly been decreasing in number and becoming confined to smaller and more widely scattered areas.

In our study of the Malay world we must remember that the "historic period" begins there at a date much later than was the case in China, Korea, or India; later even than in Japan. Real history begins when we are able not merely to record events but to record them in the order in which they happened. For such records it is generally necessary that the people of the country possess a written language and a satisfactory system of chronology or that they be in close communication with some neighboring land where the art of writing and a satisfactory system of dates exist. As the Malay peoples did not *invent* any system of writing, it was not until this art reached them from abroad that they began to keep written records upon which historical study can be based. There are, however, certain *unwritten* records which enable us to learn something of their history for periods preceding their development of writing. These unwritten records are the implements, the ruins, and the sculptured fragments from which archæologists have reconstructed a partial story of the past.

95. Early General History of Malaysia and Indo-China. The development of historical civilization in Indo-China and Malaysia is bound up with the history of southern India. As we have already seen in connection with India, the whole history of South India from nearly a thousand years before Christ down to the Mohammedan conquest has been essentially the history of three great dynasties, — the Pandaya, the Pallava, and the Chola. It is with the Pallavas, however, that we are most directly concerned in the matter of "Further Indian" (Malayan) history.

Some of the essential facts of Pallava history have already been set down in connection with India, as well as a description of those Indian conditions which stimulated Pallava expansion overseas in search of new home lands not subject to constant invasions by their northern enemies.

96. The Early Pallava Colonies. There is still some doubt as to just where in Malaysia the first Pallava settlement was

the first and second centuries of the Christian Era. Even the early history of the Hindu settlements is very vague. It seems likely that the earliest colony was located in the region afterwards known as Champa on the eastern coast of the present Annam, and it is definitely known that the city of Pandurāṅgan was founded there A.D. 250.

The second seat of Indian culture centered around the city of Kambodja (modern Cambodia), which was founded A.D. 435. While Champa always continued to occupy an important place in commerce and trade, it was only at Cambodia that a great religious center filled with buildings and temples of stone grew up. Here in Cambodia, as well as in central Java and in the Pallava motherland itself, an energetic competition between Brahmanism and Buddhism seems to have expressed itself chiefly in building. The land was covered with cities and temples of stone which represent a high type of artistic development.

98. The People and Early Empires of Indo-China. The great building period in Indo-China extended from the beginning of the eighth clear down to the twelfth century (in Java it was most evident from the eighth to the tenth century). The people to whom these cities and buildings are ascribed were probably not of the native stock generally known as Mon Khmer, but were outsiders who had come to Indo-China by sea either directly from India itself or from the Pallava settlements in Sumatra and Java.

The first record we have of a king in Indo-China bearing a Pallava name is from the fourth century of the Christian Era, when a Pallava Brahman by the name of Kaundinya came from the Pallava capital of Kanchi and was made king of the old Taunan, the name of which was later changed to Champa. This Kaundinya assumed the surname of Varman, which was the official Pallava title, and it is from him that the later Hindu-Chinese rulers in this portion of the peninsula traced their descent.

Between the fifth and eighth centuries there seem to have been three different Hindu states in Indo China which were known as Kambodj, Kambupura and Vyadhyura but in the ninth century these were all united under a great king named Jaya varman. This ruler appears to have been a Buddhist and some authorities believe that he may have been a



TERRACED RICE FIELDS IN JAVA

This method of cultivation and irrigation is found in Luzon in China and in Japan

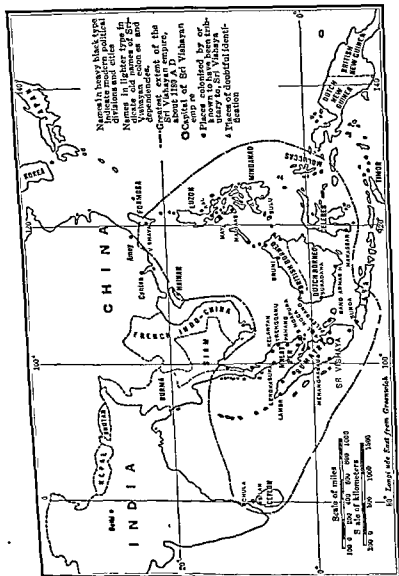
descendant from the Sri Vishaya royal house which at this time was beginning to extend its influence into the Indo China mainland. Under this Jaya varman the great Cambodian capital at Angkor was begun and during the time of his successor Yaso varman the building of Angkor was practically completed. From this time on down to the end of the twelfth century a great and united empire existed in Indo China which reached its maximum of development under King Jaya varman VIII who was the last of the Great Kings. The in

ivory, Sanskrit books folded between boards, and accompanying slaves, bearing a letter inscribed in Indian characters on a golden plate

101. Expansion of Sri-Vishaya. The most interesting feature of this Sumatran capital, however, lies in the expansion of its influence over surrounding areas and into the outlying island regions of Malaysia. From the very beginning, shipping and commerce must have been prime factors in the life of the Hindu Malayan colonies. From time to time between the seventh and twelfth centuries Chinese and Arabian writers have given us lists of outlying ports and colonies which were subject to this Sumatran state, lists constantly increasing up to the eleventh century, which appears to have been the period when the empire reached its maximum of development. The area included at that time is well indicated on the accompanying map

The most remarkable feature in the series of settlements made by the Sumatran state lies in the fact that they are always in pairs, located with a remarkable perception of the strategic values of the straits and passages between the different islands of Malaysia. An important settlement will always be found on each side of all the principal straits, such as the Malacca Strait between Sumatra and the Peninsula, the Sunda Strait between Sumatra and Java, the Molucca Strait east of Celebes. Where these straits are long and wide a series of settlements will be found on each of the opposing shores, always in places where important rivers reach the coast, or where good harbors still exist at the present time. Often at the mouth of a large river two settlements will be found, one on either bank, through which the Indian commerce passing up and down that river might be controlled.

One of the important channels used by Chinese ships after they began regular voyages to India was a little strait which lies between Singapore Island and the mainland of the Malay Peninsula. It seems evident that Singapore Island was the



SRI VISHAYA

Prepared, from original sources, by H. Otley Beyer

political states. The actual history of these little states is obscure until the beginning of the seventh century and the invasion from the Sumatran empire of Sri Vishaya.

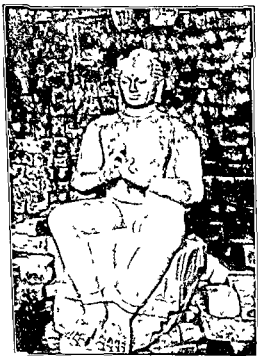
105 Western Java becomes Buddhist under Sri-Vishaya. By the middle of the eighth century the Sumatran Buddhist influence had established itself over all the western half of Java and had reached the western edge of the great central plain (see map on page 113) which is largely comprehended today in the native states of Djokjakarta and Surakarta. About the beginning of the ninth century there began to develop an organized resistance to Sumatran invasion, which for the first time unified a considerable group of the little independent Hindu Malayan states, this unification reached its greatest extent during the rule of the great king Erlangga and not only checked but ultimately pushed the Sumatrans farther back into western Java.

The eastern states had a high degree of civilization and that they were very ardent advocates of Brahmanism is evident from the tremendous construction of religious temples and shrines which marks this period. More than five hundred temples or shrines, some of which rank high among the world's most artistic productions in stone architecture, were erected on and around that central Javan plain between the middle of the seventh century and the middle of the tenth century. At the present time the study of inscriptions on temples and monuments has enabled us to specifically date every one of these great structures and to gain some insight into the motives which led to their construction. The tremendously mixed population which survives to the present day in this central Javan plain testifies to the great number of races and people that were brought together by the Javanese rulers from outlying islands for the tedious and protracted labor necessary in the construction of these great monuments of stone. The central plain of Java today teems with inhabitants who doubtless descended from these early workers and,

picturesque in their uniform garb of blue, comprise every type found in the various islands of Malaysia, from Mindanao to Sumatra.

The fact that these highly cultured eastern states remained independent is very important in the history of Malaysia, for it was from their resistance to the Sumatran Buddhist empire of Sri-Vishaya that the next great Malayan empire developed—the Javan Brahman empire of Madjapahit.

106. Sri-Vishaya Influence in Borneo and in the Philippines; the Northern Extension of Hindu Influence. Both the Sri-Vishaya empire and its successor, the empire of Madjapahit, made their influence felt throughout the whole island of Borneo and covered at least the greater part of the southern Philippines, and at times their influence was extended as far north as the island of Formosa. Throughout these regions, unlike Java and Sumatra, there is a great scarcity of reliable records from either native or foreign sources. The amount of scattered material, however, that has been actually recovered at the present time, would astonish an investigator of a few generations ago, when little or nothing of the Pre-European history of these areas was known.

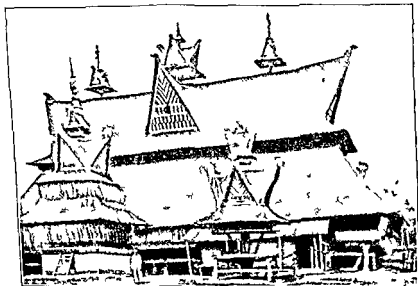


A BUDDHIST IMAGE, MENDOET

107. Pre-Sumatran Influence The first Hindu influence of which we have a definite record in Borneo was the Kutai settlement on the east coast, the existence of which we know definitely from certain monuments. Whether the influence of the Kutai state extended itself to the southern Philippines is still a question, but the traditional histories of Sulu certainly indicate intercourse with a well developed civilization earlier than the introduction of Sumatran influence. The earliest civilization in Sulu and the southern Philippines may have come from Indo China rather than eastern Borneo. Certain scattered finds in the way of coins, types of gold beads, and other jewelry and metal images that have been made around the Manila Bay region and in other islands of the central Philippines seem to indicate a decided Indian influence from an Indo Chinese source.

108. Sumatran Colonies in Borneo Sumatran influence was first definitely established in southern Borneo in the region of Sukadana and a little later at Bandjarmasin. It also seems likely that these colonies were established after Buddhist influence had already become dominant in Sumatra itself. The city of Bruni on the northwest coast of Borneo on the other hand seems always to have been unfriendly to Sukadana and Bandjarmasin and to have had throughout most of its pre-Mohammedan history a decided Brahman leaning rather than a Buddhist one. In fact during the period of Majapahit domination Bruni was the most important center in northern Malaysia for the extension of Brahman influence and was used by the Javanese as a base for operations in other islands and regions. Although we do not know the exact date of the founding of Sulu, indications are that it was already well established by the eighth or ninth century of the Christian Era. The Orang Benjar, as its people are called in Malay chronicles, gradually extended their influence over the whole region from the northeastern part of Borneo to the western part of Mindanao.

109 **An Early Chinese Description of Bruni.** The records of the Chinese Sung dynasty give important data about the city of Bruni itself. The town is said to have had more than ten thousand inhabitants, and to have been surrounded by a palisade, or a wall made of wooden boards. The king's fighting men carried metal swords and wore coats of armor made of cast copper. Cotton was grown and cotton cloths were woven



A HOUSE IN MODERN SUMATRA

Other details are given as to foods, burial and marriage customs, feasts, etc., all of which are typical of Malay life. Another similar account, relating to Bandjarmasin rather than Bruni, speaks of many people who lived on rafts in the river, exactly as in Sri Vishaya. Our conclusion from the particulars mentioned above — especially the use of a written language, metal weapons, coat armor, raft dwellings, and walled towns — must be that at this time Sri Vishayan civilization had already been firmly established in both southern and northern Borneo and was probably already beginning to make itself felt in the

have referred to (§ 30) These native Atis lived in villages of fairly well constructed houses and possessed drums and other musical instruments as well as a variety of weapons and personal adornments much superior to those now known among the Negritos

Negotiations were conducted between the newcomers and the native Atis for the possession of a wide area of land along the coast, centering around the place called Andona at a considerable distance from the original landing place Some of the gifts given by the Visayans in exchange for those lands are spoken of as being first, a string of gold beads so long that it touched the ground when it was worn and, second, a *salahut*, or native hat covered with gold and a great many beads combs and pieces of cloth for the women and fancifully decorated weapons for the men The sale was celebrated by a feast of friendship between newcomers and natives, following which the latter formally turned over possession of the settlement

Our manuscript then goes on to relate how a great religious ceremony and sacrifice was performed in honor of the settlers' ancient gods by a priest whom they had brought with them from Borneo Following this ceremony, the priest indicated that it was the will of the gods that they should settle not at Andona but rather at a place some distance to the east called Malandog where there was both much fertile agricultural land and an abundant supply of fish in the sea After nine days the entire group of newcomers was transferred to Malandog Dato Puti announced that he must now return to Borneo, and he appointed as chief of the Panayan settlement Dato Sumakwel, who was the oldest wisest and most educated of the datos

111 The Settlements in Southern Luzon Not all the datos, however remained in Panay Two of them, with their families and followers set out with Dato Puti and voyaged northward and after a number of adventures arrived finally at the Bay of Taal, which is now Lake Bombon on Luzon The two ac

companying datos settled here with their followers, and Dato Puti returned to Borneo by way of Mindoro and Palawan

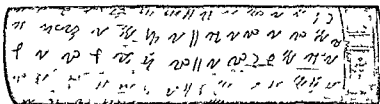
It is evident from the lists of places given in the manuscript that the descendants of the datos who settled on Lake Taal spread out in two general directions, one group settling later around Laguna de Bay and another group pushing southward into the Bicol peninsula. It is interesting to note here that an ancient tomb preserved among the Bicolos refers to some of the same gods and personages mentioned in the Panayan manuscript

The original Panayan settlements continued to grow and later split up into three groups, one of which remained in the original district (Irong-irong) while another settled at the mouth of the Aklan River in northern Panay and the third in the district called Hantik. These settlements continued to exist down to the time of the Spanish régime and formed the centers around which the later population of the three provinces of Iloilo, Capiz, and Antique grew up.

Many interesting details of the laws, government, social customs, and religious beliefs of these early Visayans are recorded in this old manuscript. The date of the manuscript is not certain, but several critics are agreed that the original settlements must have been made within the first half of the thirteenth century

112. The Extent of Visayan Influence in Borneo and the Philippines. We have seen that the name "Visayan" in the Philippines was first applied only to the natives of Panay and to their settlements eastward in the island of Negros and northward in the smaller islands now comprehended in the province of Romblon. In fact, even at the time when the Spaniards came they used the term "Visayan" only for the areas just mentioned, while the people of Cebu, Bohol, and Leyte were for a long time known only as Pintados. The name "Visayan" was later extended to them because, as several of the early writers state, their languages are closely

allied to the Visayan dialect of Panay. There is a group of people in Borneo who are called "Visayan," and the name was also formerly applied to a group of people in southern Formosa. The Visayans of Borneo, who today number something like three hundred thousand, represent one of the more advanced groups of the lowland agricultural peoples who never adopted Mohammedanism and still retain their old pagan belief with a decided admixture of Hinduism. It seems quite evident from a study of various facts that the Visayans in Borneo and those in the Philippines are not only of common origin but also are closely allied to the peoples of south-central



A LOVE LETTER WRITTEN IN THE MANGYAN SCRIPT

This is one of the two old syllabic scripts of Indian origin still surviving among the pagan peoples of the Philippines

Sumatra. This term is almost certainly a direct survival of the spread of colonies from the pre-Buddhist Sri-Vishaya state into western Borneo and from there into the central Philippines and probably also into southern Formosa.

113. Hindu Writing in Borneo and the Philippines. Some mention must be made of the early writing used in Borneo and the Philippines. We know from the accounts of Chinese writers and early Franciscan missionaries that syllabic writing of South Indian origin was in common use in western Borneo for a long period prior to Mohammedan influence. At the present time, however, not one single trace or copy of the old Bornean writing is in existence. From the Philippines, on the other hand, nearly all the old scripts that were in use down to the time of Spanish settlement have been preserved. The

only one that seems to have disappeared entirely is that formerly used by the Bicolos. We have copies of the forms of writing in use among the Visayans, the Tagalogs, Pampangans, Pangasinans and Ilocanos, which were recorded in early Spanish days. There also survive certain documents in court records and elsewhere that were actually written in these forms. Two similar scripts are still employed among a few of the pagan peoples in southern Mindoro and central Palawan where their use appears to have been continuous from pre-Spanish days down to the present. In general these scripts ceased to be used in the Philippines within one or two generations after the first Spanish settlement — being replaced by the European alphabet in the northern part of the Philippines and by the Arabic alphabet in Mindanao and Sulu. In the island of Negros however among the pagan mountain people such manuscripts existed in large numbers until the past century and it is from this island and from the neighboring island of Panay that we have the greatest body of old literature which still survives from pre-Spanish days. Careful study of these scripts in modern times has shown that all the Philippine forms of writing most probably were derived either directly from Sumatran or from intermediate Bornean forms which are now lost. The Sumatran scripts in turn have been shown to go back to a South Indian origin just subsequent to the time of Asoka which indicates that they were introduced into Sumatra with the earliest Hindu Pallava colonies.¹

The early Filipinos were more literate than the Mexicans but the destruction in the Philippines was more ruthlessly thorough than in Mexico and only a few fragments of pre-Spanish Philippine literature survived. One Spanish priest in southern Luzon boasted of having destroyed more than three hundred scrolls written in the native character. Because the essential historical native materials for pre-Spanish days it is necessary to search the records of neighboring countries for the history of the Philippines before Magellan.

QUESTIONS

I What race inhabits Malaysia? How did the history of southern India influence Malaysia? Where were Pallava settlements made in Malaysia? What was the center of Buddhist propaganda in Malaysia? What important region remained Brahman?

II Describe Indian influence in Indo China. What was the great building period in Indo China? What were the Hindu states in Indo China between the fifth and the eighth centuries? When did the Indian Empire in Indo China decline?

III How was the site of Hindu Malayan influence in Sumatra discovered? Where were the Hindu colonies generally located? Describe the expansion of the Sumatran influence to other territories and islands of Malaysia. What brought about the downfall of the Sumatran power? When did it occur?

IV What is the importance of the island of Bali in Malaysian history? When did the Sumatran Buddhist influence establish itself in western Java? When did resistance to Sumatran influence develop in Java?

V Where did the earliest civilization in Sulu and southern Philippines come from? Where was Sumatran influence first established in Borneo?

VI What colony in the Philippines traces its origin to Bruni? Tell about the traditional settlement of Panay by Borneo datus. To whom did the name 'Visayan' apply when the Spaniards first came to the Philippines? What other peoples are known by the name 'Visayan'? Where do they live? What was the relation between the people known as "Visayan" and the Sri Vishaya state? What does study of Philippine scripts show in regard to their Sumatran and Bornean origin? To what source are the Sumatran scripts traced?

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CHAPTER X

ARAB RELATIONS WITH THE FAR EAST

Eleventh century B C	King Solomon and the Shebans engage in trade with the Orient
First century of the Christian Era	Arab ships trading at the ports of China
Third century of the Christian Era	Arabs have a flourishing merchant community at Canton
Ninth century of the Christian Era	Arabs begin to explore the Spice Islands

114. **The Arabs as Leading Traders in the East.** Arab relations with the Far East began as early as the time of Babylon, and at that time and in subsequent periods their relations were chiefly with India. Now the part of Arabia that carried on the trade was only one region — the country of Saba in southern Arabia, known in the Bible as Sheba. This south, or Sheban, coast, which lies along the southern part of Arabia partly on the Red Sea and partly on the Indian Ocean and the Gulf of Aden, had been the home of a seagoing and commercial people in the earliest period of history. There is no question that at the time of King Solomon and the building of the city of Jerusalem the Shebans were the greatest seagoing people around Asia Minor. Just as the Phœnicians were the sailors in the Mediterranean,¹ so in the same way were the Shebans in the Indian Ocean. It was to the Shebans that King Solomon turned when he made a treaty with their queen, who came to visit him. By the terms of the agreement the carrying of commerce from India to Palestine, at least, was to be handled jointly by the Shebans and by Solomon's fleet, which he built in the Red Sea. This fleet was manned by Phœnician

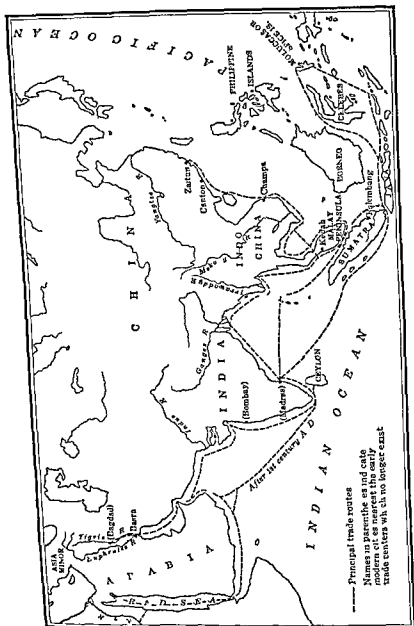
¹ See J. H. Robinson, E. P. Smith and J. H. Breasted, *Our World Today and Yesterday* § 66. Ginn and Company, 1924.

nician ships had been run off the Red Sea by the war between Rome and Carthage and Phœnicians would not enter the employ of the Romans ¹

In the Chinese records themselves the first definite account of Arab trade occurred at the end of the third century of the Christian Era when the extent and character of a thriving Arab merchant colony in Canton was described. At this time the Chinese themselves probably had not sailed or carried on trade south of Indo China. Practically all the trade between China and the West during the early century of the Christian Era was in the hands of Indian Arab and Persian merchants sailing in either Arab or Indian ships. At this time however there was already established some trade with Hindu Malayan colonies in Java Sumatra and Borneo carried on mainly by Hindu Malayan traders. From the beginning of the Christian Era down to the eighth century Arab trade with China was certainly carried on in either Arab or Indian ships but after the eighth century Chinese ships which were larger and better built though much slower than those of the Arabs and Indians began to displace the latter in the trade with the East. It is probable that after the eighth century Arab merchants themselves traveled between India and China in Chinese vessels though the commerce between Arabia and India remained exclusively Arab.

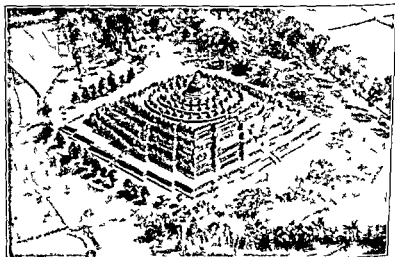
Looking back we can see that probably the earliest trade between Red Sea and Persian Gulf ports was carried on by Sheban Arabs without much competition until Roman times. The Romans made a more or less successful effort to compete with the Arabs in this trade and a considerable proportion of the Oriental goods reaching Asia Minor was carried from India to the Persian Gulf in Roman ships. Probably the stimulus of

¹ Carthage was the daughter of Phœnicia and the Phœnicians were unfriendly to the Romans consequently they would not enter the employ of the Romans. See J. H. Robinson, E. P. Smith and J. H. Breasted *Our World Today and Yesterday* §§ 130-135. Gunn and Company 1924.



ARABIAN AND INDIAN COMMERCE

this competition was the prime motivating force in extending the Arab commerce beyond India to China and Malaysia in an effort to get their goods at the source rather than through the Indian merchants. At any rate, we know definitely that Arab trade with China and Malaysia was actually in existence at least as early as the first century of the Christian Era.



THE BOROBUDUR JAVA

One of the most splendid monuments of the great period of temple building

116 **Arabian Culture in the Far East** Of course this period was entirely pre Mohammedan since the Arabs did not become Mohammedanized until the beginning of the seventh century. It is however from the seventh to the tenth century that we get our most extensive and informative Arabian accounts of the Eastern world. The reason that the earliest accounts were so few is that the Sheban Arabs were a sea faring, commercial people rather than a literary one, and it was not until after the growth of the great Mohammedan empire of Asia Minor, with its capital at Bagdad, that accounts of

voyages to foreign lands began to be written and preserved in literary centers, from which they have come down to us. It should be noted, however, that while the Sheban Arabs were Mohammedanized at an early date (and actually established a mosque in Canton, probably even before the date of Mohammed's death), they never acted as missionaries or endeavored to spread the Mohammedan faith in the East. Just as they were primarily merchants in the East in pre-Mohammedan days, so they remained merchants and traders after they became Mohammedans.

The introduction of Mohammedanism into the Orient by religious propaganda came only after the Sayyids of southern Arabia began to send out definite parties and expeditions of missionaries with the avowed object of converting Eastern lands to the faith (§ 200). These were not merchants nor traders but they posed rather as teachers, often intermarrying with the families of Eastern royalties and receiving royal aid in their missionary endeavors.

It is nevertheless true that very considerable elements of Arabian culture were carried to India, Malaysia, and even to China through the Arabian merchant colonies because, at least after the first century of our era, actual colonies of Arab merchants began to be established in the East for trading purposes, since the Arabs were not content merely with a sporadic sea trade. That the trade they developed had grown to a very great proportion by the eighth century is clearly indicated in the complaints of Arab writers of that period at the high cost of Indian and Chinese goods in the bazaars of Basra and Bagdad,¹ which high cost they attributed to the dangers of the long voyage and to the very numerous piratical attacks en route on trading ships.

117. The Arabs explore Malaysia. While the Arabs were developing their trade with China, they had established them-

¹ See J. H. Robinson, E. P. Smith and J. H. Breasted, *Our World Today and Yesterday*, § 193. Ginn and Company, 1924.

selves down at Kedah in the Malay Peninsula. They also settled freely in Java and Sumatra and had a town of their own on the coast of Sumatra near the mouth of the Palembang River. During the last half of the ninth century trade with China was interrupted and there was a great concentration of merchants and ships in the two ports of Kedah and Palembang. The Arabs therefore began to hunt for new lands; they turned their attention to the Spice Islands and set out to seek the Moluccas. They also explored all the principal islands of Malaysia. Before this period there was little trade between China and Malaysia, but immediately after it a great number of Arab merchants began to trade between the two regions.

It is to be noted here that the Chinese give, as they usually do, the names of the principal traders or captains of ships coming from this new land. Practically all names that can be recognized are Arabian, and it seems almost certain that the beginning of trade between Malaysia and China was carried on in Arab ships.

118. Chinese displace the Arab Traders in Malaysia. Some of the Arabs had explored these regions and established trade connections there during the period when they were excluded from China. This was the very period, however, when Chinese shipping was developing most rapidly, so that it was not long before Chinese merchants began to visit these new lands in their own craft, and on account of the greater size and better quality of the Chinese vessels and their nearness to a home base, the Arab ships were soon eliminated from the trade. There was another reason, of course, for this, — the Chinese merchants were doubtless willing to pay higher prices for island goods than were the Arabs, because the Chinese merchants were more familiar with the values of these goods in China itself and the demand for them there.

QUESTIONS

I When did Arab relations with the Far East begin? What part of Arabia carried on trade with the Far East? What part did the Shebans take in that trade?

II What caused the Arabs to trade beyond India? What city in China did the Arab traders reach? When did Chinese ships displace Arab and Indian ships? Why? Did the Arab traders reach Malaysia? Where did the Arabs settle in Malaysia for trade? Why were the Chinese traders able to displace the Arabs in Malaysia?

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* Sindbad the Sailor in the Arabian Nights Two of his voyages were made to Malaysia Fact and fiction should be discussed

PART III CULMINATION AND DECLINE OF IMPERIAL EXPANSION

(1200-1550)

CHAPTER XI

THE EMPIRE OF THE MONGOLS

1206	Genghis becomes Great Khan of the Mongols
1213	First Mongol invasion of China
1235-1241	Mongol invasion of Russia and central Europe
1260-1294	Reign of Kublai Khan
1274	Kublai Khan's first expedition against Japan
1293	Expedition against Java
1275-1292	Marco Polo in China
1368	The Mongols expelled from China
1398	Tamerlane invades India
1405	Death of Tamerlane

119 The Tribes of Central Asia We have already seen that central Asia a good many thousand years ago was occupied by people who were more civilized than those who were then living along the eastern and southern edges of the continent. Indeed the earliest civilization in China and in India was brought into those countries by immigrants from the central plains. But in the thousands of years which have passed since the development of that very early civilization the geography of central Asia has greatly changed. The interior of the continent has been slowly "drying up." Deserts now are found where once great bodies of water were located and the plains which once were suitable for farming can now be used only for pasture lands or for hunting.

CHRONOLOGY OF ORIENTAL HISTORY (1200-1550) — CONTINUED

MALAYA INDONESIA	INDIA	CHINA	DATE	KOREA	JAPAN	IMPORTANT WESTERN EVENTS
1407 Annam recon- quered by the Chinese		1402-1434 Yung Lo 1405 first expedition Cheng Ho to the East Indies	1400			Renaissance
1419 Annam again independent		1410-1414 Last Cheng Ho expe- ditions			Epoch of the Warring Country	1453 Ottoman Turks capture Constantinople 1486 Dias discovers the Cape of Good Hope 1492 Columbus dis- covers America
1418 Mohammedans capture Malacca and control it						1513 Balboa discovers the Pacific 1519-1532 Spanish con- quers Mexico and Peru
Portuguese trade em- pire	1498 Portuguese at Goa captured by Albuquerque	Decline of Chinese influence in Malaysia	1500			
1511 Enfilah Moham- medan empire by the capture of Ma- acca by the Portu- guese	1515 Baber founds the Mogul Empire	156 Portuguese reach China			1532 Portuguese reach Japan 1540 St. Francis Xavier introduces Christianity	
1521 Magellan reaches the Philippines			1550			

were the Huns finally defeated at the great battle of Châlons in 451, and forced to retire toward the east.¹

Four centuries after the fall of the Han dynasty, the Tang dynasty, as we have seen, once more extended the authority of the Chinese government westward as far as the shores of the Caspian Sea. Again there began a movement of the tribes toward the west. This time the people who were set in motion were the Turks, another Tartar people. Moving toward the southwest the Turks first made themselves masters of Asia Minor.² Then after the lapse of several centuries they crossed over into southeastern Europe and carried their conquests as far as the walls of Vienna before they were checked by the forces of Christendom.³

121 Khitans and Kins Although the Chinese were quite successful in dealing with the dangerous tribes along their western frontier, matters went less satisfactorily in the regions lying north of Shih Huang Ti's Great Wall. Here in the river valleys of Manchuria wandering Tartar tribes settled down and became far more dangerous to the peace of China than they had been during their nomad days. Occupying fixed homes close to the frontiers of the empire, these tribes soon began to adopt some of the Chinese culture and political organization while they retained enough of their warlike character and physical strength to be superior to the Chinese as fighting men. As soon as the powerful tribal leaders became aware of the wealth and the nonmilitary nature of the Chinese Empire, there poured down into the northern provinces of China well organized armies which fought with the enthusiasm of their early nomad ancestors.

Two examples of such neighbors were the Khitans and the Kins. Threatened by the Khitans on the northeastern frontier the Sung emperors had called upon the assistance of the

¹ See J. H. Robinson, L. P. Smith, and J. H. Breasted, *Our World Today and Yesterday*, §§ 180-183. Ginn and Company, 1924.

² See ibid., § 240.

³ See ibid., § 454.

Kins, who responded by crushing the Khitans, and then proceeded to conquer for themselves the northern part of China (§§ 63, 65).

122. The Mongols. During the eleventh and twelfth centuries a new and powerful organization was growing up among the Tartar tribes dwelling in the region between the Amur River and Lake Baikal. One of the tribes had taken the name "Mongol," which was probably derived from *mong*, meaning "brave," and the leaders of this tribe gradually extended their authority over a number of neighboring groups, whom they banded together into the so-called "Mongol Confederacy." The capital of the confederacy was Karakorum, located upon the Orkhon, a river which flows northward into Lake Baikal. Here, in 1162, was born the great leader Genghis, under whom the Mongols were to begin their career of world conquest. Genghis was only thirteen years old at the time of his father's death, and only a few of the Mongol tribes were willing to recognize this child as their chief. As he grew to manhood, however, the boy began to show his ability as a leader, and in 1206 a great meeting of the Mongol Confederacy proclaimed him "Khan" of all the Mongols.

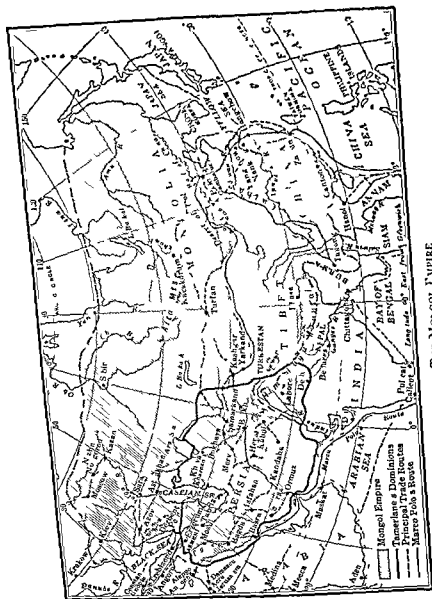
123. Conquests of Genghis Khan in China and Korea. For a few years after his selection as Great Khan, Genghis was engaged in a struggle against certain Mongol leaders who refused to submit to his authority. But when these internal enemies had been defeated he turned his arms against foreign foes and soon began to conquer lands far beyond the earlier limits of the Mongol possessions. In 1213 northern China was invaded. The Kin rulers were compelled to acknowledge Mongol supremacy, and Genghis — although he later retired to the north of the Great Wall — made himself master of the Kin capital at Peking. Five years later the Mongol horsemen invaded Korea, where they captured city after city and finally forced the Korean king to take refuge on an island in the Han River. For forty years the Korean monarch and his court

lived like prisoners on this little island of Kangwha while the Mongols ruled the land, then his successor submitted to the invader and returned to the capital as a vassal of the Great Khan.

124 The War against Kharezm Even more far reaching than these early conquests in China and Korea were the victories which Genghis won in the west. One of the rebellious Mongol leaders had taken refuge with the Shah of Kharezm¹ on the banks of the Oxus River near the Sea of Aral. This rebel was later defeated and captured by Genghis who instead of being angry with the Shah for having sheltered his enemy proposed a treaty of friendship and commerce between the two countries. Although the Shah agreed to this treaty it was not long before some Mongol traders were murdered. A mission was sent to Kharezm to protest against this unfriendly treatment but the Shah mistreated the envoys and had one of them beheaded. Genghis now invaded Kharezm at the head of a mighty army. The Shah could make no resistance to the Mongol advance and even failed to hold his strongest fortresses against the invaders. After a number of defeats he fled westward and died leaving the kingdom to his son. The new Shah Jalaluddin fought several battles against the Mongols and then retreated southward into India closely followed by the enemy. A final battle was fought on the banks of the Indus where the army of Jalaluddin was completely destroyed. The defeated leader fled to the court of the Sultan of Delhi while the Mongols after plundering the northern districts of India returned to central Asia.

125 First Mongol Invasion of Russia After the conquest of Kharezm but before following Jalaluddin down into India Genghis had sent his envoys to negotiate treaties with some of the many states into which Russia was at that time divided. These envoys were received in much the same fashion as the envoys which he had sent to Kharezm. The Russians had

¹ Modern Khiva



THE MONGOL EMPIRE

never even heard of the Mongols, and a number of the envoys were murdered. As a result of this insult Russia also was invaded by a Mongol army, and a number of the states were forced to pay tribute to the Great Khan.

Following these successful campaigns in the far west, Genghis Khan returned to Mongolia, where he died in 1227. Before his death he had annexed almost all the territories of the Kin emperors, but he left instructions that his successors should take up the work where he had been forced to stop. They were to destroy the Kins and to complete the conquest of China by annexing all the empire of the Sungs in the south.

126 Oghatai The eldest son of Genghis succeeded his father as Great Khan and was assisted in the government by his two brothers and a nephew, who were given authority over three divisions of the empire. The early years of Oghatai's reign were spent in attempting to organize a system of government which could maintain order in the vast empire that had been conquered by Genghis. The Mongols had already begun to adopt some of the civilized customs of the peoples whom they conquered, they now borrowed some of the laws of the subject nations and applied these laws throughout their dominions.

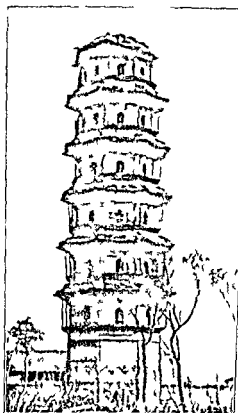
Like his father, however, Oghatai was soon busy with fresh foreign wars. An army was sent into Korea to repress the Korean attempts to regain their independence, China was again invaded and the last remnants of the Kin empire destroyed, and a new expedition was dispatched westward to the region of the Oxus, where Jalaluddin had succeeded in reestablishing the kingdom of Kharezm. After overthrowing Jalaluddin and restoring Mongol authority in Kharezm this expedition, about 1235, continued its march into Europe. For six years the Mongol forces carried destruction and desolation through Russia and into the lands still farther west. Moscow, Kiev, and other Russian cities were captured and plundered. Poland and Hungary were overrun by the

resistless invaders; and many flourishing cities, including Pest and Kracow, fell before their attacks. In 1241 Silesia was invaded, and all western Europe seemed doomed to destruction; then suddenly and unexpectedly the invaders began to withdraw to their own lands. Far away at Karakorum Oghatai was dead, and the news of his death called the leaders of the expedition home to take part in the election of a new Khan.

127. **Kublai Khan (1260-1294).** Oghatai was succeeded by a son, who died after a few years and was followed upon the throne by a cousin. In 1260 this Khan, Mangu, died, and his brother Kublai was chosen Great Khan by the Mongol council. Kublai was thirty-one years old and had been aiding his brother in carrying out the command of their grandfather that the Sung empire in China should be destroyed. After his election as Khan, Kublai transferred his capital from Karakorum to Peking, to which he gave the name "Khanbalik" or "Cambulac," the "City of the Khan." Kublai was now the supreme lord of the far-reaching Mongol possessions, and in the early years of his reign he was compelled to carry on more than one desperate struggle against rebellious relations who sought to defy his authority. But from the moment when he fixed upon Peking as his capital the new Khan gradually became more and more of a Chinese emperor than a Mongol chieftain. He proclaimed that his dynasty should be called the "Yuan," meaning "Original," and took for himself a Chinese name which was used in all imperial decrees.

128. **Kublai becomes a Chinese Emperor.** Mangu and Kublai had already conquered much of the territory south of the Yangtze River; yet there still remained much to be done, and it was not until nineteen years after Kublai became Khan that the last of the Sung emperors was finally overthrown. The conquest of China was not carried out with the same ruthless cruelty that had characterized the Mongol wars in Western Asia and in Europe. Captured cities were not de-

stroyed, and defeated enemies were not pitilessly massacred. On the contrary, prisoners and cities were treated kindly.



AN ANCIENT PAGODA NEAR THE
CITY OF WUSH

Wush is on the Grand Canal south of the Yangtze River. The conquest of this part of the country was accomplished after the accession of Kublai Khan.

Every effort was made to win the good will of the people, and Chinese officials were employed to govern the country according to the laws to which it was accustomed. The wisdom of this policy was soon evident. Even while the Sung emperors were keeping up their losing struggle many parts of the country peacefully submitted to the Mongol rule when the last Sung ruler finally disappeared. Kublai was accepted by the Chinese people as their lawful emperor. Indeed the Chinese historians have never treated Kublai Khan as a foreign conqueror but have regarded him as one of the great figures in the history of their country.

129 Foreign Wars of Kublai Khan

Kublai's ambitions were not satisfied by the conquest of China. Throughout his entire reign he continued to carry on fresh wars in the hope of adding new territories to a dominion which already

extended from Korea to the frontiers of Poland. Repeated expeditions were sent southward into Indo China, and, although these expeditions did not meet with very great success, Tongking, Annam, and Burma were added to the list of tributary states. But the Great Khan was soon ready to embark upon even more ambitious undertakings. Beyond the seas lay Japan, the Lu chus, Java, and other island kingdoms, with which China had long had intercourse and over which the Mongol emperor of China now planned to extend his sway. Upon the continent of Asia the Mongols were supreme, and everywhere except perhaps in the mountains of Indo China, the Mongol horsemen had been irresistible. But the Mongols knew absolutely nothing about the building or the handling of boats and ships. It was only with the assistance of the Koreans and the Chinese, therefore, that the Khan was able to carry out his expeditions overseas, and these expeditions, fitted out with great effort, were disastrous failures, costing the lives of many thousand Mongols, Chinese, and Koreans.

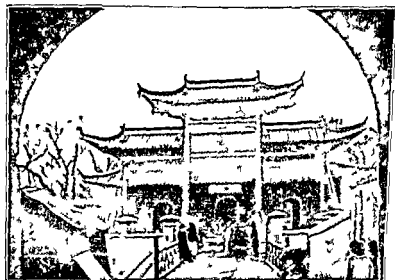
greater force was sent against the Japanese. This time part of the ships came from China and part from Korea, and the expedition landed in Kyushu on June 23, 1281. For nearly two months there was desperate fighting between the invaders and the defending Japanese and the Japanese seem to have been quite a match for their enemy. Finally on the night of August 14 this expedition also was wrecked by a violent storm. Kubliu made various plans for renewing the attack upon Japan but nothing was actually done, after his death the new Yuan emperor abandoned his predecessors warlike policy and opened peaceful negotiations with the Japanese government.

131 The Invasion of Java The attempt against Java, although not so great a disaster, was hardly more successful than the two expeditions against Japan. In 1293 an expedition was sent to conquer the country and a number of battles were fought against one of the kingdoms. For a while the Mongols were assisted by some of the other Javanese but suddenly these allies turned against them. After much fighting against their new enemies the invaders took to their ships and returned to China having failed to secure any permanent possession in the island.

132 Mongol Intercourse with Western Europe The great Mongol invasion of Europe in 1235-1241 resulted in the complete conquest of a large portion of Russia.¹ But it did more than this it led to the opening of direct communication between the Mongol rulers and those parts of Europe lying even farther to the west. After the Mongol withdrawal from Silesia in 1241 the Pope determined to send envoys to the Great Khan in order to prevent a fresh invasion. The first envoys of the Pope failed to reach their goal but in 1246 John of Planocarpini a Franciscan friar found his way to Karakorum and presented the Pope's letter to the newly

¹ See J. H. Robinson, E. P. Smith and J. H. Breasted *Our World Today and Yesterday* § 434. Ginn and Company 1924.

Marco The return trip to Cambulic took nearly four years, so Marco was about twenty-one years old when he first saw Kublai Khan. The Mongol ruler was impressed by Marco's intelligence and ability, and the young man was soon given official position. On one occasion he served for three years as governor of the city of Yangchow, at other times Kublai



TAI CHOW MEMORIAL ARCHWAY AT YANGCHOW

It was at this city that Marco Polo served for three years as governor

sent him on tours of inspection or on distant missions to the courts of vassal kings. For seventeen years from 1275 to 1292 the three Polos remained in China. They all became homesick and repeatedly asked permission to return to Venice but for a long time Kublai Khan was unwilling to let them leave his service. At last there came the chance for them to start on their homeward journey. A princess was being sent to the Mongol king of Persia as his bride and the three Venetians were appointed to act as her escort of honor. In 1292

they sailed from the port of Zaiton, near the present city of Amoy, and after a long sea voyage succeeded in bringing the princess safely to the Persian capital. From Persia they continued their homeward way and finally reached Venice in 1295 after an absence of twenty four years.

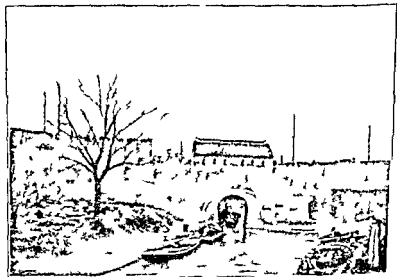
134 Marco Polo's Account of his Travels Marco Polo's book in which he tells the story of his travels and adventures, is filled with interesting information about the countries of the Far East. Much of this information is remarkably accurate, although he often repeats as facts the tales which were told him by other people. He tells about the country of "Chipango" (Japan) although he had never seen this country for himself, and he relates the unsuccessful attempts of Kublai Khan to conquer this land. He describes the different parts of China which he visited on his official journeys and he tells of the various countries which he visited on his homeward voyage — Siam Java Sumatra Ceylon India and others. He tells how it was that Kublai Khan was never in lack of money, for whenever he wanted money he could make all he needed out of paper and this paper money was just as good as gold or silver. He tells of the imperial messenger service which enabled the emperor to send his commands to all parts of the empire at the rate of four hundred miles in the space of a single day and night. He tells also how the people of China never had to worry about a scarcity of firewood for they dug a certain kind of black stones out of the ground and burned these instead of wood. And then he tells about the great Chinese seaports the harbors of which were crowded with ships from all parts of the Orient and about the ships themselves — some of them so large that they carried crews of three hundred or even four hundred men. Most of Marco Polo's contemporaries undoubtedly regarded him as nothing but a teller of romantic tales yet his book aroused the interest of many readers and the European explorers of the fifteenth century who finally opened a sea route between Europe and the Far

was taken plundered and burned. After the destruction of Delhi Tamerlane did not go on to attack the weaker states farther south. Instead he returned to Samarkand and then led his conquering armies toward Western Asia and Asia Minor. Persia and Mesopotamia were conquered. The Ottoman Turks were defeated in a great battle at Angora in 1402 and only the Strait of Bosphorus which he had no means of crossing kept Tamerlane from leading his forces onward into Europe. Returning once more to Samarkand this tireless conqueror now made preparations to conquer China but in 1405 while he was marching eastward on this new undertaking Tamerlane died and China was saved from invasion.

137 China after the Mongols The Mongols did not establish a permanent empire in any part of the vast region which they brought under their control yet the Mongol conquests had far reaching effects in Asia and in Europe. In China as we have seen they destroyed the Kin and Sung empires and reunited the country. When the successors of Kublai Khan were expelled by the founder of the Ming dynasty this new line of Chinese emperors was able to establish its authority over a united China. For a while the Ming emperors had their capital at Nanking but Yung Lo the third Ming ruler transferred his capital to the old capital of Kublai Khan Cambulac — its name now changed to Peking — was rebuilt in the form which it has today and it has remained since that time the capital of the country.

138 Korea The Mongols did not overthrow the royal line of Korea but the long Mongol domination brought the descendants of Wang Kien into popular disfavor. The decline of Mongol power was therefore followed in 1392 by a revolution which placed upon the Korean throne a patriot leader named Yi Tai jo. The new dynasty founded by this leader lasted for more than five hundred years and disappeared only when Korea was finally annexed to the Japanese Empire. Tai jo made two important changes in his country he established

a new capital at the present city of Seoul, on the banks of the Han River, and he decreed that the kingdom should henceforth be known as Chosen — the name which had been given it many centuries before by its first historic king, Ki Tse



A WATER GATE TO THE WALLED CITY OF SOOCHOW

Above: Heaven below: earth Soo and Hang. The Chinese regard Soochow and Hangchow as two of the most beautiful cities. Soochow is located on the Grand Canal about a hundred miles from Nanking, was founded in 526 B.C. and is often called the Venice of China. The wall shown in the picture were not built until A.D. 662.

139 India and Asia Minor. In India the invasions by Genghis and Tamerlane made known the defenseless condition of the land and showed the way for later invaders and conquerors from the north. But it was in Asia Minor and Europe that the Mongol conquests had their most important effects. In 1258 Hologu, the brother of Mangu and of Kublai, destroyed the power of the Seljuk Turks and made it possible for the less civilized Ottoman Turks to seize the power which the Seljuks had previously held. Although Tamerlane a

century and a half later, inflicted a crushing defeat upon the Ottoman Turks the Ottomans quickly recovered from the effects of this blow Just fifty years after Tamerlane had gazed helplessly across the narrow Bosphorus at the towers of Constantinople that city was captured by the Turks The capture of Constantinople had tremendous consequences for Europe and for the Far East A warlike and uncommercial people now controlled the old trade routes between these two parts of the world and the Europeans were driven to seek new roads to the lands of spices and to the countries that had been described in the book of Marco Polo

QUESTIONS

I What important change had been taking place in central Asia? How did this change affect the people? Who were the Hsüng nu Tartars? the Huns? the Turks? Where did the Khitans establish an empire?

II What was the Mongol Confederacy? What countries were conquered by Genghis Khan? By what Mongol ruler was Europe invaded? Why did the invaders turn back? When did Kublai Khan become ruler of the Mongols? Where did he establish his capital? What two attempts did Kublai Khan make to conquer Japan? Tell why they failed

III Name some of the Europeans who visited the court of the Mongol rulers Why did they come? Who was Marco Polo? When did he reach China? Tell something of Marco Polo's relations with Kublai Khan What did Marco Polo tell in his book? How did this book influence the people of Europe?

IV When did Tamerlane rise to power? Where? How far to the west did he lead his armies? Explain the effect of the Mongols upon China Korea India and Europe

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CHAPTER XII

INDO-CHINA AND BURMA TO THE CONQUEST OF CAMBODIA BY THE SIAMESE

218 B.C.	Annam temporarily conquered by Shih Huang Ti
110 B.C.	Han Wu Ti annexes Annam to China
A.D. 968	Annam becomes independent
A.D. 1011	Anawrata ascends the throne of Iagan (northern Burma)
Twelfth century	Formation of Siamese kingdom
A.D. 1277	The Mongols invade Burma
A.D. 1300	Beginning of Cambodia's decline
A.D. 1350	Capital of Siam transferred to Ayutthia
A.D. 1407	Annam reannexed to Chinese Empire
A.D. 1551	Buyin Naung becomes ruler of united Burma
A.D. 1565	Ihira Naret establishes a new dynasty in Siam

140 The Geography and People of Indo-China. The Indo-Chinese peninsula stretches southward from Tibet and western China. The upper part of the peninsula is broad and is divided into a number of river valleys running from north to south, but the southern part narrows down to a long finger the tip of which reaches almost to the equator. A number of mountain ranges, extending southward from the great mountain mass of central Asia, form barriers between the river valleys. Two of these mountain ranges are especially important. One runs the entire length of the peninsula to the extreme southern tip and cuts off the Irrawaddy and Salween valleys on the west from the districts on the east. The second lying east of the Mekong River separates the Menam and Mekong valleys from Tongking and the narrow coastal plains of Annam. Down the river valleys there has been a constant stream of immigration from the north, and sometimes immigrants coming by sea have entered the valleys from the south. Because of the mountain ridges, however, there has been little

east-and-west movement; thus these separate valleys have been from very early times the territories of independent states

141. Indian and Chinese Influence in Indo-China. As can be seen from a study of the map, the Indo-Chinese peninsula is open to intercourse by land with both India and China. From India — at times by way of Tibet — and from China, Indian and Chinese influences were able to find their way down the same river valleys that served the various invading peoples as roads into the peninsula. These land routes were not the only paths by which the civilizations of China and of India could reach Indo-China. As soon as the people of Asia began to make use of seagoing ships, foreign settlers and foreign traders began to arrive at points along the eastern and western coasts of the peninsula, bringing with them some of the culture of their homelands. Thus Indo-China has been a meeting place for the Chinese and Indian civilizations. Chinese influence has been particularly strong in the eastern part, and the Indian in the west, but there also has been considerable Indian influence along the eastern side of the peninsula, and considerable Chinese influence among the people living in the Irrawaddy and Salwin valleys

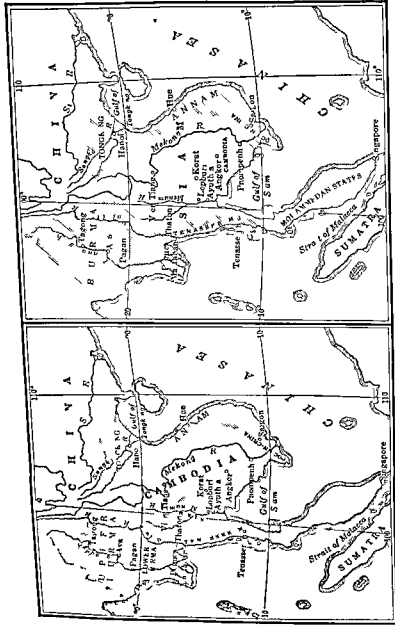
142. Religion and Art from India. The most important gift that Indo-China received from India was Buddhism, which became the dominant religion of the peninsula. Except in the northeast, where the teachings of Gautama were introduced by way of China, the people of Indo-China received their religious ideas directly from India or from Ceylon. Although Buddhism was the dominant religion, it was not the only religion of the people. The various branches of Brahmanism also were brought in from India, so that Buddhism and Brahmanism existed together here as they existed for a long time in the lands of their origin. Just as in other parts of Asia, the introduction of the Indian religion was accompanied by the introduction of Hindu art. Great temples — some of them

now in ruins — and wonderful works of sculpture show the influence of India upon the architects and artists of Indo-China

143 Philosophy and Government from China While India was the chief source of religion and art China was the source from which the Indo-Chinese people received much of their philosophy and government. Parts of the peninsula as we shall see were at various times provinces of the Chinese Empire but even the parts which were never invaded or conquered by the imperial armies adopted Chinese political method the Chinese calendar and the political philosophy of the Confucian Classics. Chinese legal codes were imitated Chinese titles were given to the officers of government.

144 The Four Important Political Divisions of Indo-China As the peoples of Indo-China gradually began to organize themselves into settled states four important political divisions appeared. In the east was the kingdom of Annam which extended along the shore of the China Sea. West of Annam was the kingdom of Cambodia which occupied the greater part of the lower Mekong valley. In the middle of the peninsula occupying the Menam valley the kingdom of Siam grew up. In the valleys of the Irrawaddy and the Salween on the west there early appeared two rival states which although long independent of each other finally united to form the Burmese empire. In the mountainous regions of the north where Indo-China joins the western provinces of the Chinese Empire a number of mountain tribes (the so-called Shan states) were usually able to maintain independence of their more civilized neighbors.

145 Annam as Part of China and as an Independent Kingdom From the very beginning of its history Annam has had a close connection with China. The conquest of the country by Shih Huang Ti is the first definitely historic event in the story of Annam. This first period of Chinese rule did not last long but about a century later Annam was again conquered



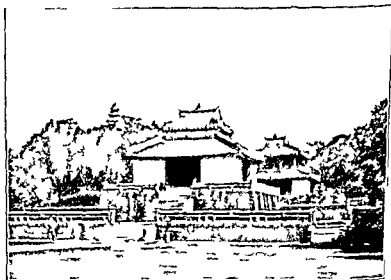
Indo-China in the Twelfth Century

Indo-China in the Sixteenth Century

THE RISE OF SIAM AND THE DECLINE OF CAMBODIA

by the Han emperor Wu Li. The country was now divided into three provinces, the government was organized upon the same plan as in the other Chinese provinces, and with a few brief periods of independence, Annam remained for more than a thousand years part of the Chinese Empire.

When China fell into disorder after the overthrow of the Tang dynasty A.D. 907 various leaders among the Annamese



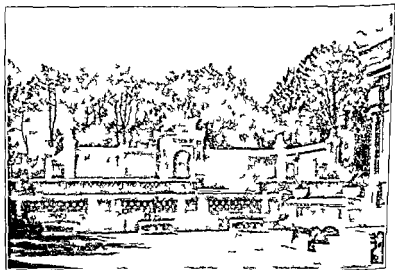
AN ANCIENT ANNAMITE TOMB AT HUE

began to take advantage of the situation and to stir up revolts against the Chinese authorities. In 968 a leader named Dinh Bo linh became strong enough to expel the Chinese and established himself upon the throne as king of an independent kingdom. Under Chinese rule Annam had included little more than the present province of Tongking, but Dinh Bo linh and his successors now began to extend their power southward along the narrow strip of coast land toward the fertile plains at the mouth of the Mekong River. The descendants

of Dinh ruled the country for nearly four and a half centuries, and then Annam was once more invaded by the Chinese. In 1407 the Annamese were forced to recognize the authority of the Ming emperor, Yung Lo, and Annam was reunited to the empire for another short space of time. Twenty-one years later, however, the kingdom again became independent under a patriot leader named Le Loi, who set up a new national dynasty. For a century and a half the successors of Le Loi continued the southern expansion which had been begun by Dinh Bo-linh. This new dynasty continued in power until the close of the eighteenth century, but during the later reigns the kings were only nominal rulers and parts of the country were practically independent of the monarchs at Hanoi.

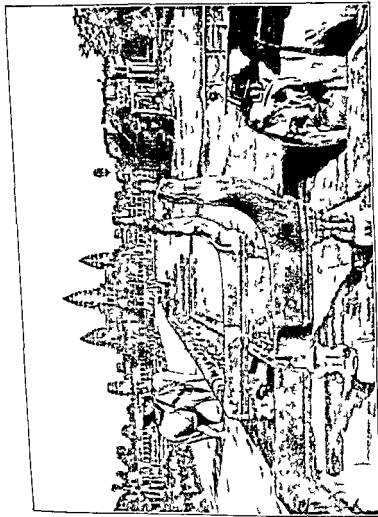
In the latter part of the sixteenth century a bitter struggle broke out between two great official families which shared the real power at Hanoi. One of the families was able to seize all the power and to drive its rivals from the capital; but the defeated party, although driven from Hanoi, was still strong, and about the year 1600 it set up an independent principality in the south with a new capital at Hué. Not until 1801 was Annam again united under a single government. Already the Europeans had begun to play a part in the affairs of Indo-China, and they had an important hand in the events which led up to the reunion of Annam. This part of Annam's story will therefore have to be left for a later chapter.

During the thirteenth century Cambodia became involved in foreign wars on three frontiers. In the east the Annamese were pushing down along the coast toward the fertile plains of Cochun China. On the west the city states of the Menam valley were becoming strong enough to defy the authority of the government at Angkor. Finally about the middle of the century fresh groups of Shan or Tai peoples began to crowd



TOMB OF THE MONARCH DONG KHANH AT HUE ANNAM

down into the upper Mekong valley driven southward by the conquering Mongols. Attacked on three sides the Cambodian kingdom was soon exhausted by constant warfare and its territories were greatly reduced. Yet Angkor was still one of the most splendid cities in the Far East and as late as the year 1297 a Chinese envoy to the Cambodian king wrote a glowing description of its wonderful buildings. About 1300 however Angkor suffered a terrible catastrophe the mouth of the Mekong became so blocked by deposits of mud that the waters backed up and flooded the entire region around the



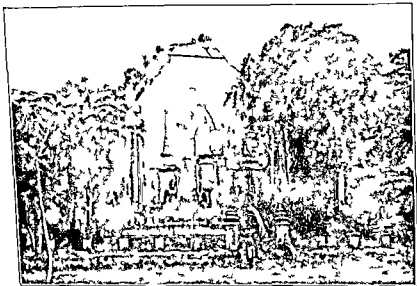
ANGKOR VAT

The Angkor Vat erected during the Golden Age of Cambodia is one of the chief glories of Indo-Chinese architecture (Photograph by Ewing Galloway)

city, turning the fertile fields into a great area of useless marshlands. The population of the city and of the surrounding region were now compelled to migrate or starve. The capital was moved southward to Lovee, near the present city of Phnompenh, and "Angkor the Magnificent" was abandoned to the rapid growth of jungle vegetation. Already exhausted by foreign wars, the Cambodians never recovered from the disaster which drove them from their capital and destroyed their most important supply of food. For a while they continued to defend their frontiers against the steady advance of their hostile neighbors, then they were overcome, and their once-powerful state became a province which was ruled sometimes by the Siamese and sometimes by Annam.

147. *The Rise of Siam.* About 300 B.C. permanent settlements began to be made in the valley of the Menam by some of the Mon Khmer tribes who had begun to adopt a certain amount of civilization from their cousins in Cambodia. These settlements grew into little independent city-states, which were scattered along the Menam valley and far down the narrow peninsula to the south. For more than a thousand years these little states struggled among themselves to extend their power, or combined to resist the encroachments of the Tai peoples from the north. Gradually, however, the Tais drifted down and mingled with the Mon Khmers. The last stronghold of the Mon Khmers against the advancing Tais was the little state of Lopburi, but here also the northerners came in and mingled with the earlier inhabitants, and Lopburi was finally ruled by princes of mixed ancestry. About the beginning of the twelfth century there came to the throne of Lopburi an energetic prince named Kasara Sima. Under this new ruler Lopburi became the center of a state which included most of the lower Menam valley, and which was more powerful than any state that had yet arisen in that region. With the rise of this new kingdom the history of Siam may be said to begin.

148 Siam and her Neighbors The rising power of the new state soon drew upon it the attention and the hostility of powerful neighbors to the east and west. Cambodia had long claimed suzerainty over the city states along the Menam, and the kingdom of Cambodia was now at the height of its power. A Cambodian army therefore marched against Lopburi and inflicted a severe defeat upon the forces of its upstart



RUINED PAGODA AT VIENTIANE

Vientiane was founded by the early Tai invaders

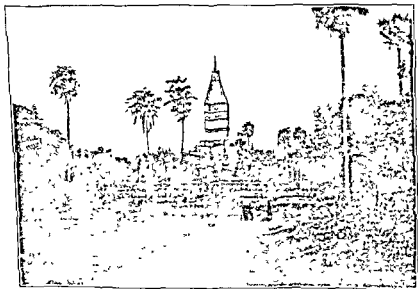
ruler. Hardly had the Cambodians retired to their own territory when Siam was invaded by an army from Burma. For the next two hundred years — from the middle of the twelfth century to the middle of the fourteenth — the history of Siam was one of almost constant trouble and disorder. At first the troubles of the Siamese were confined to civil struggles and wars against the Cambodians or the Burmese, but the last part of the thirteenth century saw a fresh invasion of Tai peoples from the north. The earlier Tais had come among the

Mon Khmers gradually and in small bands but the Mongol conquest of China drove the later Tais southward in a great wave of invasion which poured into all the states of Indo China Siam was overrun by the invaders the reigning dynasty was replaced by a new line of Tai monarchs Lopburi was destroyed and about 1350 a new capital was established at Ayuthia south of the site of Lopburi

149 Expansion of Siam The new dynasty at Ayuthia was able to extend its power southward over the entire Malay Peninsula and northward over the old Tai states along the upper Mekong and the kingdom of Siam soon became stronger than it had ever been under the old monarchs About the middle of the sixteenth century Buyn Naung a king of Pegu who had recently united upper and lower Burma into a single kingdom led a fresh Burmese invasion into Siam The Siamese army was defeated Ayuthia was captured and the Siamese were forced to submit to the establishment of a Burmese viceroy to rule their country as a province of Burma This humiliating state of affairs did not last long In 1563 Phra Naret the son of a former regent of Siam roused the people to revolt against their Burmese masters The Burmese viceroy was driven out and Phra Naret who now became king was soon strong enough to lead his conquering armies into Burma in revenge for past injuries Under its new ruler Siam was reestablished as a powerful state and was able to maintain its independence even against the Europeans who were beginning to come in ever increasing numbers to the coasts of eastern Asia

150 Siam and China In the entire course of her history Siam was never invaded or conquered by China yet the Siamese like the other peoples of Indo China regarded their powerful northern neighbor with awe and respect From very early times Siam was accustomed to send periodic envoys to the Chinese court bearing humble tribute to the Chinese emperor In gratitude for the culture and civilization which they

had received from the north, and perhaps with the object of securing the good will of the Chinese, the Siamese were willing to assume toward China the attitude of a respectful "younger brother." At times, also, some of the Siamese kings, having obtained the throne in an irregular manner, sought the confirmation of the Chinese emperor in order to strengthen their



VIENTIANE, A BUDDHIST TEMPLE

The Tais came from the north, but this temple shows Indian influence

claim. Thus it is recorded that Phra Naret, when he had expelled the Burmese, sent an envoy to China to secure from the Ming emperor official recognition of his right to the throne. This relationship between the two countries was not regarded by the Siamese as humiliating to themselves, nor is there any evidence of the Chinese rulers' demanding special rights for Chinese residing in Siam. Perhaps the regular missions from Siam and the other "tributary states" should be regarded as a polite form of commerce, since the emperor, in return for the "tribute" which was presented by the envoys, was always

while the teachings of Gautama had become mixed with all sorts of "devil worship." As the Buddhism of Burma belonged to the northern, or "Mahayana," branch, the king decided that the best method of correcting the evils would be to introduce the southern, or "Hinayana," form of Buddhism in its place. He suppressed many of the worst practices of the monks and sent to Ceylon for missionaries of the Hinayana faith. Like Asoka in India many centuries before, Anawrata made his court the center of his country's religious life, and Buddhist monks from every quarter found support and protection at his hands. Up to this time Burma had used Hindu forms of writing but Anawrata introduced a Burmese alphabet and had the Buddhist scripture translated into the Burmese language. Anawrata's reforms and his interest in religion had a permanent effect upon the country. He did not succeed in stamping out all the evils that had grown up, but he did correct many of the worst abuses. Buddhism was purged of many of its corruptions and once more became a real spiritual influence among the Burmese people. The religious revival was accompanied by great artistic activity. The missionaries from Ceylon brought with them a knowledge of architecture which was more advanced than that of Burma, and the new enthusiasm of the Burmese Buddhists soon showed itself in the erection of splendid temples and pagodas in all parts of the land.

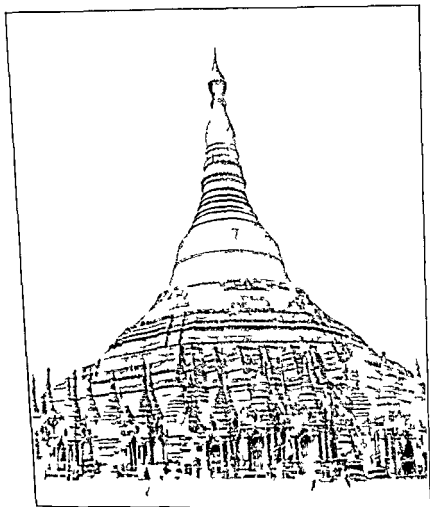
153 Intercourse between Burma and China During Anawrata's reign direct intercourse was established between the Burmese and Chinese courts, and Burma became enrolled in the list of states sending regular tribute to the Chinese emperor. As in the case of Siam the envoys from Burma always brought back gifts of equal value in return for the "tribute" which they presented and the Burmese monarchs seem to have regarded the performance as an exchange of gifts between equals. But the Chinese always referred to Burma as a tributary state, and every ten years a mission from Burma

was allowed to proceed to the Chinese capital for the purpose of making its humble offering to the emperor

154 The Greatness and Decline of Pagan The reign of Anawrata marked the beginning of a long period of Pagan supremacy. For more than two hundred years Pagan was the capital of a united Burma and during these two centuries its only rival in splendor was the Cambodian capital at Angkor. The building of magnificent temples and pagodas which had begun under Anawrata was continued after his death and resulted in the erection of a number of structures which even in their ruined condition are still objects of great beauty. The most impressive of all the buildings at Pagan is the Ananda temple which was built during the reign of Anawrata's second successor and which is one of the most beautiful examples of Buddhist architecture that can be found in the entire Buddhist world.

Early in the thirteenth century the strength of the Pagan government began to decline. The wealth and splendor of the court had bred corruption while palace intrigues resulted in frequent assassinations and usurpations of the throne. At the same time the Mongol conquests in China were driving the Tai or Shan peoples down into the Irrawaddy valley as well as down the valleys of the Menam and Mekong farther to the east. In 1277 the Mongols themselves under the generals of Kublai Khan appeared in the northern part of Burma and inflicted a crushing defeat upon the Burmese army. This military disaster marked the beginning of the end for the great empire which had been established by Anawrata. Two years later in 1279 northern Burma was invaded and conquered by the Shans. For nearly a century after the Shan invasion the northern portion of Burma presents a confused picture with numerous rival forces struggling to gain control. Then in 1364 a new capital of upper Burma was founded at Ava near the present city of Mandalay.

155 Ava and Pegu With the destruction of the old Pagan monarchy united Burma fell apart and the southern portion



SHWEF DAGON PAGODA AT RANGOON

A fine example of Burmese architecture. This remarkable building is three hundred and seventy feet in height and measures one thousand three hundred and fifty six feet around the base. (Photograph by F. W. Galloway)

again became a separate kingdom with Pegu as its capital. After the new capital of upper Burma had succeeded in making itself the center of a powerful state, there began a long period of rivalry and warfare between the northern kingdom of Ava and the southern kingdom of Pegu. For a while the northern state seems to have been the stronger, although it was never quite able to destroy the independence of Pegu. In the fifteenth century the power of Ava was at its height, then there came fresh invasions by the conquering Shans, and the northern kingdom was gradually exhausted by wars against the invaders. As the power of Ava declined that of Pegu rose. The first part of the sixteenth century saw the southern kingdom torn by a long series of civil wars between rival claimants to the throne, but in 1551 an able adventurer named Buyin Naung seated himself upon the throne of Pegu. Buyin Naung has been called the "Napoleon of Burma." Like Napoleon he rose from an obscure origin, like Napoleon he was a great conqueror, and like Napoleon he exhausted his country by his constant wars. We have already seen this ambitious monarch invading Siam, where his attempt to subjugate this eastern neighbor resulted only in a brief period of Burmese domination followed by the successful rebellion of Phra Naret. But Buyin Naung did succeed in reuniting Burma and in extending Burmese power to wider limits than it had ever known.

QUESTIONS

I. In what direction do the mountains and rivers of Indo-China run? How have they affected the movements of the people? What important influences did Indo-China receive from India? What did it receive from China?

II. When was Annam first made part of the Chinese Empire? When did the country become independent? Why did Annam expand only toward the south? What was the relationship between Annam and China after 1432?

III Where was Cambodia? From what source did the Cambodians receive their earliest civilization? What was the period of greatest power? Where is Angkor? Give some of the reasons for the decline of Cambodia

IV What two peoples combined to form the Siamese nation? Tell something about Siam's early connection with Cambodia. What was the earliest capital of Siam? When did Ayuthia become the capital? Who was Phra Naret? Tell something about the relations between Siam and China

V Why did northern and southern Burma remain separate states? Tell something about the achievements of Anawrata. What did he accomplish for Buddhism in Burma? What great buildings were built at Pagan? By whom was Pagan conquered? Who was the "Napoleon of Burma"? Do you think he deserves the name?

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CHAPTER XIII

INDIA FROM THE MOHAMMEDAN INVASIONS TO THE CULMINATION OF THE MOGUL EMPIRE

1186	Afghans become masters of Mohammedan India
1206	Establishment of the slave dynasty at Delhi
1398	India invaded by Tamerlane
1525	Baber begins the conquest of India
1556-1605	Reign of Akbar

156 Mohammedan Conquests to the Time of the Sultan of Delhi As we have seen in Chapter V, Mohammedanism was first spread in India by the Arabs. But the first real foothold in a political way was gained only after the Turks had assumed leadership of the Mohammedan areas. The real conquest of northern India was accomplished by *Sultan Mohammed of Ghazni*, who invaded India seventeen times in the first quarter of the eleventh century and conquered the whole northern plain across to the Ganges. The Sultans of Ghazni who succeeded this conqueror maintained their supremacy in India until 1186 when their predominance in Mohammedan leadership passed to the *Afghans of Ghor*. In 1206, after the death of the great Ghor leader, the Afghan empire broke up and there was established in northern India an independent state (comprising a large part of the Punjab and Hindustan) ruled by the *Sultans of Delhi*. This dynasty is often known as the "slave dynasty" because its founder had been a slave before gaining his freedom and becoming a great military leader. The Delhi Sultanate was at first extended clear to the Brahmaputra River, but soon began to diminish in area through the invasion of the Mongols (§§ 136-139). Some great Sultans ruled in Delhi before the final conquest by the Mongol Tamerlane, and

Foreign commerce at the Indian ports was almost entirely in the hands of the Mohammedan Arabs, who carried the



MOGUL INDIA

products of India as well as the spices of the East Indies westward to the ports of the Red Sea and the Persian Gulf

158 The Rise of the Mogul Empire In 1498 when the Portuguese first arrived in India (§§ 210-211) the country

was governed by a great number of independent and warring princes. This state of affairs, as we shall see, greatly aided the Portuguese in their seizure of important points along the coast, but in 1525 a new invader appeared in northern India and began the formation of a powerful empire.

Baber, the new empire builder, was a descendant of Tamerlane (§ 135) and had inherited some fragments of his ancestor's central Asian possessions. Attracted by the helpless confusion in India, Baber entered the Indus valley by way of the northern passes. He soon made himself master of Delhi and of a large part of northern India, to which he gave the name "Mogul Empire." Baber was succeeded, in 1530, by his son Humayun, who had reigned only a few years when he was driven from Delhi by a revolution. After twelve years of exile, however, Humayun returned to India at the head of a conquering army and succeeded in regaining most of this former territory which in 1556 he bequeathed to his fourteen-year old son Akbar.

159 The Reign of Akbar (1556-1605). After the death of Humayun the Mogul Empire was governed for a few years by a regency, but in 1560 the young Sultan took the power into his own hands. No sooner had Akbar seated himself upon the throne than he began a series of conquests which extended the frontiers of his empire in all directions. In the east he invaded and conquered Bengal. In the north he reconquered the Afghans, who had risen in revolt, and annexed Kashmir. On the west he conquered and annexed the territory of Sind, which comprises the region at the mouth of the Indus River. To the south he added to his domains by subduing a considerable part of the Dekkan. As a result of these conquests Akbar brought under his authority a larger amount of territory than had ever been governed by any previous monarch of India.

Unlike his famous ancestor, Tamerlane, Akbar was not merely a conqueror. He organized a strong administration



AADAR

The enlightened despot of the Mogul Empire

for his empire, and he constantly endeavored to make his government a benefit to the people under his sway. Taxes were reduced, roads were built, wise laws were passed, and a uniform system of weights and measures was established throughout his realm. Although he was himself a Moham medan, Akbar recognized the injurious effects of religious discord and endeavored to prevent friction between his Mo hammedan and non Mohammedan subjects. Hindus as well as Mohammedans were given important offices in the government and laws were passed to guard the Hindus against insults to their religion. Akbar even conceived the idea of developing a new religion which would combine the best points of all the various existing religions. For this purpose he made a study of the different Indian religions and invited Portuguese priests from Goa to visit him at Delhi in order that he might learn something about the doctrines of Christianity. Akbar's ' new religion ' was not a political success since it resulted in arous ing much bitter opposition among his Mohammedan subjects, so he was compelled to abandon this project. but throughout his long reign he continued his policy of extreme religious toleration.

QUESTIONS

Describe the political conditions in India at the close of the fifteenth century. When was Mohammedanism introduced and spread in India? Who controlled the commerce at the Indian ports at that time? What condition in India aided the Portuguese in seizing Indian territory? Who was Baber? What empire did he build? Who was Akbar? What conquests did he make? How did he improve the administration of government? What was his religious policy? Was it successful?

CHAPTER XIV

JAVA AND MALAYSIA FROM THE WEAKENING OF SUMATRAN POWER TO THE CULMINATION OF THE EMPIRE OF MADJAPAHIT

1220	Ken Arok founds Singosari in Java
1275	Kartanegara king of Singosari sends his first expedition against Sumatra
1292	Mongol expedition against Java Madjapahit becomes the leading state in the land
1331-1364	Period of Gadjah Mahala the great expansionist minister of Madjapahit
1389	Beginning of Madjapahit decline
1478	The end of the Madjapahit empire

160 The Peasant King, Ken Arok In Chapter IX we learned that the Brahman states of eastern Java were able to resist the invasions of the Buddhist Sri Vishaya empire in Sumatra. Following the Erlangga period (see Chapter IX) we have a dark spot in the Javan history for rather more than a century but beginning with A.D. 1220 there was founded a new state that was destined to become the greatest combination of Malay peoples into a single political unit that has yet existed.

To most Javanese historians the romantic and adventurous career of Ken Arok is the beginning of history. Though the parents of Ken Arok were humble peasants he rose through a series of murderous adventures to be king of Tumapel which at that time was a vassal state to the still larger neighboring kingdom Kediri. Ken Arok made his capital in the village of Singosari and promptly began to enlarge his kingdom. His first conquest was that of a small neighboring state Djunggala. In 1222 he threw off his allegiance to Kediri and cap

100°

120°

Names in heavy black type indicate modern political divisions

Names in lighter type are those used in the original Madjapahit records

Boundary of the original kingdom of Madjapahit, about 1300 A.D.

— Greatest extension of the Madjapahit empire, about 1400 A.D.

- Places known to have been conquered by or paid tribute to Madjapahit
- ▲ Places of probable identification



THE EMPIRE OF MADJAPAHIT

Compiled, from the original sources, by H. Otley Beyer

tured its capital. Thus he reversed his relations with the rulers of this state by transforming former liege lords into his vassals.

161 The Rise of the Kingdom of Singosari. Before Ken Arok's death he had consolidated his three conquests into a single great kingdom. He ruled firmly for twenty seven years being killed in 1247 by his son in law who became king in his stead. The latter was himself killed the following year. His successor's rule was also short lived as he was killed the following year by an angry servant.

The fourth ruler of Tumapel called Vishnu Warddhana was much superior to his predecessors and governed wisely for twenty years being also the first of his line to die a natural death (1268). He greatly enlarged the kingdom adding all of Djunggala, the whole island of Madura and a number of other minor territories. Singosari under his rule became a great city and gave its name to the whole empire. Its fame began to spread throughout Malaysia and even to China and India.

162 Kartanagara. Finally Vishnu Warddhana's son Kartanagara, the last and best known king of Singosari, came to the throne. His coronation was characterized by the greatest ceremony ever yet given by a Javanese ruler and was attended by many representatives of other countries. The lavish display of wealth and power which characterized this occasion has been the subject of a number of eloquent poems and much Javanese romance.

Kartanagara's rule was marked by certain great changes in Javan policy. He began by preaching tolerance in religion and inviting Buddhist priests to come and establish themselves at his court. By this time the Sumatran power had been much weakened and Buddhism had ceased to be of political significance in central and eastern Java. But the former political struggle between the Brahmans and Buddhists had emphasized the prejudice against the latter and for this reason Kartanagara's attitude toward the Buddhists has been

much commented upon by Javanese historians Kartanagara also invited these Buddhist priests to expound their philosophy to himself and the members of his court, indeed, he seems to have devoted his life largely to literary pursuits and the study of philosophy, while he left the government of his state largely in the hands of his ministers

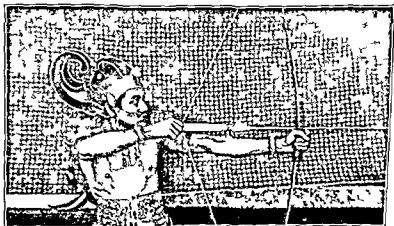
163 The Expansion of Singosari The ministers of Kartanagara were not content merely to rule the state that was handed over to them, but set out in his name to extend the empire as widely as possible. During his reign many lands were conquered both inside and outside of Java. The island of Bali and several islands to the east and northeast (in the direction of the Moluccas) were conquered as well as part of southern Borneo, one or two places in the Malay Peninsula, and a considerable area in southern Sumatra. It seems possible also that the whole island of Java itself was made tributary though some areas retained a nominal independence. These conquests indicate a considerable development of sea power since the lands conquered had been long tributary to the Sumatran empire of Sri Vishaya and could not have been conquered by Kartanagara's navy unless it were equal in strength to that of Sumatra itself.

In the year 1275 a tremendous expedition comprising the pick of all the Malayan forces in Java was sent under the command of Kartanagara's leading generals to the west coast of Sumatra. It was absent from Java for twenty years but did not reach the seat of Sri Vishaya power. In the meantime great changes occurred in Java itself.

164 The Founding of Majapahit The events in Java which followed the dispatch of Kartanagara's great army to Sumatra seem to have centered around the personality of one of the king's leading ministers who decided to take advantage of the absence of the army to promote certain private ambitions of his own. This minister whose name was Wiraradja was a very intelligent though treacherous and unscrupulous,

man who had been one of Kartanagara's closest confidants and a partner in his revels and luxurious life. He was a diplomat of no mean ability whose chief interest in life lay in weaving complicated plots and court intrigues and he began by making a secret friendship with Djaya Katwang who at that time was ruling over the neighboring tributary state of Kediri¹.

Wiraradja and Djaya Katwang conspired successfully against Kartanagara. Soon however Wiraradja turned



A WARRIOR OF ANCIENT JAVA

A bowman of royal blood as depicted in a historical Javanese play

against his fellow conspirator and entered into a plot to overthrow him. He now formed a secret partnership with Raden Widjaya the son in law of Kartanagara for whom he secured permission to form a new settlement in a wild uncultivated portion of the island. After receiving this permission Raden Widjaya with steadily increasing forces began the establishment of a town called Madjapahit destined to become the center of a new empire.

¹ It will be remembered that the conquest of Kediri by Ken Arok marked the first step in the rise of Singosari as an empire.

165 The Chinese Punitive Expedition to Java Meantime an event probably entirely unforeseen by the principal actors in our Java drama put into Raden Widjaya's hands an unexpected opportunity. This event came about through the landing on the coast of northern Java of a great fleet and twenty thousand Chinese troops sent by the great Mongol emperor of China, Kublai Khan, to avenge an insult to one of his ambassadors, committed during the time of Kartanagara (§ 131).

Before Kartanagara's time all the Javanese states had been in the habit of paying tribute to China from time to time, and the Chinese had come to regard this tributary relation as permanent. When Kublai Khan's ambassador arrived at the court of Kartanagara however the Singosari empire had grown so powerful that Kartanagara decided to refuse this tribute, and he sent the Chinese ambassador back empty handed. By Kublai Khan's orders two other embassies were later dispatched to Java each with a firmer demand for the customary tribute and it was Kartanagara's treatment of the third of these ambassadors that led to the Chinese expedition. This third ambassador was not only sent back empty handed but was personally abused by having an insulting message tattooed

When you arrive in Java you must clearly proclaim to the army and the people of that government that the Imperial Court formerly had peaceful intercourse with Java by envoys from both sides and has been in good harmony with it but they have lately insulted and cut the face of the Imperial envoy Manchi

and that you have come solely to punish them for that



A MADURESE DANCER

When this great Chinese expedition arrived in Java after a two months trip from Fu kien they concentrated their force both naval and military near the mouth of the Surabaya River and defeated the Javanese troops that gathered there to resist them

166 Wiraradja's Intrigue with the Chinese It was at this point that Wiraradja saw a chance to plan another intrigue which

would definitely accomplish his purpose of making Raden Widjaya supreme in the land. He induced Raden Widjaya to send an embassy to the Chinese generals telling them that he was an enemy of the Singosari ruler who had insulted the Chinese envoy and that he would willingly aid them to capture Singosari and kill the ruler promising that if they would combine with him in this project they should have as a gift for their emperor the pick of the princesses of Tumapel the fame of whose beauty had reached even to

and Wiraradja disappeared from the scene. The remainder of Raden Widjaya's life was devoted to consolidating his kingdom and building a great city at Madjapahit.

169. Introduction of Firearms into Java. One other important matter is to be noted here. The Chinese had introduced firearms with their expedition and had furnished a considerable quantity of guns to their ally, Raden Widjaya, during the expedition against Kediri. From this time on we have accounts of the use of guns and gunpowder among the Javanese and other Malayan peoples. In fact, it seems likely that the new weapon was one of the chief aids that enabled the



A TYPICAL MALAYAN CANNON — A MORO LANTALA

Probably introduced into Java by the Mongol invasion

Madjapahit state, founded by Raden Widjaya, to develop with such unusual rapidity into a great overseas empire

170. Gadja Mahda and Madjapahit Expansion. The next great name in Javanese history is that of Gadja Mahda, who first came into prominence in the year 1331 through his participation in the suppression of an insurrection and who a little later was named prime minister

Gadja Mahda dreamed of a world-wide empire for Madjapahit. He made an oath that he would not eat *palapa* (*ampalaya* in Tagalog) until the remainder of the Malaysian islands still subject to Sumatra were brought under the control of Madjapahit. He made this oath on the public plaza, or *alun-alun*, in the presence of all the ministers and officials, who laughed at him and ridiculed his ambition. This so angered Gadja Mahda that he immediately set about organizing a fleet and an army for his campaign and conquest. In this ambition he had the support of his ruler, Queen Suhita, and by 1333 his

campaign was well launched. One country after another was brought under the influence of Madjapahit, until by 1350 practically the whole territory of Malaysia was subject to its influence, except only central Sumatra and the southern part of the Malay Peninsula, which were not finally conquered until after Gadjah Mahda's death.

That this expansion was the result of a definite and well-worked-out plan is made evident by the order in which the different countries were brought under Javan influence. The expeditions seem to have proceeded, first, eastward to Bali, which was conquered and its king killed in 1334, and from here eastward through the long chain of Sunda Islands clear to the west end of New Guinea, which was itself later conquered and settled by Javanese. Next an expedition to the northeastward was organized and brought the southern part of Celebes, the islands in the Banda Sea, and finally the Moluccas under control. The next effort of Gadjah Mahda was directed toward Borneo, where the Madjapahit territory was extended rapidly over the whole island and northward into the Philippines.

171. The Great Period of the Empire. Gadjah Mahda organized a colonial department to look after the conduct of affairs in the conquered territory, and a little later he himself took charge of this department and devoted most of his time to its conduct. There can be little doubt but that the greatness to which Madjapahit attained during the reign of its ruler Hayam Wuruk was chiefly due to the energy and statesmanship of the prime minister, Gadjah Mahda. In fact, it was not long after Gadjah Mahda's death in 1364 that dissatisfaction began to grow and spread in the conquered provinces, which by 1400 broke into open revolution. The really great period of Madjapahit as an empire, during which its possessions were at their maximum in area and were well organized and controlled, extended for only about forty five years, from 1335 to 1380.

barracks for the soldiers and other quarters in which lived large numbers of servants and slaves who were attached to various members of the court or officials of the government. The principal buildings were built of stone or brick and were ornamented with statuary, paintings, and many types of colored tiles. Even the Chinese writers of the time spoke of the principal buildings as being very stately and beautiful in



HISTORICAL DRAMA IN JAVA

Actors in a royal Javanese theater representing historical characters

appearance. The residences of the nobles usually had wide floors and were sometimes roofed with a kind of shingle or small overlapping board.

In addition to Madjapahit the greatest inland cities were Daha and Singosari, and the principal ports of Java at this time were Tuban, Grisseh, Surabaya, and Changgu, all located on the north coast. From 1300 to 1400 these port cities were filled with a great variety of shipping owing to the extensive commerce both with the colonies and with foreign lands.

Merchants seemed to have occupied high and responsible positions and many nobles and even royal families engaged in trade

175 The Weakness and Gradual Break up of the Madjapahit Empire After Hayam Wuruk's death in 1389 a mistake was made which finally resulted in the rapid weakening and final break up of Madjapahit's power. Owing to a dispute about the succession a portion of eastern Java was detached and given to a son of Hayam Wuruk while Hayam Wuruk's nephew succeeded him as emperor. This set up a center of disaffection from which agitators spread into other parts of Java and developed an opposition to the Madjapahit government. Hayam Wuruk's nephew ruled the empire for only eleven years since (following the death of his only legitimate son in 1399) he decided to become a monk and withdraw entirely from worldly affairs. His retirement immediately occasioned another violent dispute as to the succession which finally went to a distant relative of the king. This occasioned a revolution which was only put down through the Hermit King's return to the throne. Some of the rebels however withdrew into the independent part of eastern Java from which they carried on a bitter civil war which lasted for nearly six years. One incident of this war is of interest. A general massacre of the Chi

uses of allegiance to China — in some cases actually made in person through visits to the Chinese courts

It may be doubted if after 1410 any colonies except the islands just to the east of Java remained loyal to Madjapahit. In Java itself many little local states began to declare their independence particularly following the great famine which swept over the country in the year 1476. A drastic change also came about in moral conditions and the crimes of murder and robbery everywhere increased. Madjapahit had ceased to be an empire with the death of the king in 1428 and his successors ruled only a relatively small part of central and eastern Java itself. Actually Madjapahit continued to exist as an independent state until its final capture by the Mohammedans in the year 1478.

176 Sumatran and Javanese Influence in Borneo and the Philippines We have seen in Chapter IX that during the period of Sumatran domination in Malaysia Borneo and the south and central Philippines had been brought under the influence of Sumatran culture which left a deep impress upon many features and modes of life furthermore that during this period the Visayans of the central Philippines and the people now occupying the Bicol peninsula had come to their present locations. In the southern Philippines the Bandjar masin Sumatrans had settled in Sulu and extended their influence over the whole region from the northeastern part of Borneo to the western coast of Mindanao. It is not yet possible for us to state specifically just what features of Hindu influence in Philippine life came from Sumatra and what features were derived from Java but it is quite possible to indicate in a general way what the divisions were. The old syllabic alphabets were undoubtedly of Sumatran origin as was also the extensive collection of Buddhist folklore that is found everywhere in the Visayas and the north. The old calendars some of which are still preserved also show decided Sumatran character rather than Javan. On the other hand in the north

court. This condition of affairs in Borneo stimulated Sulu to sever completely its former connection with Bandjarmasin and the east Borneo colonies.



PRINCESS TARILATA ATIK KIRAM

The niece of the Sultan of Sulu is shown here wearing the ancient Malay garb of central Sumatran type. This style has been much affected in recent years by the Sulu royal family.

This attack had serious effects upon Madjapahit dominion not only in the Philippines but also in Borneo, as it was immediately after this that we begin to find Bruni envoys being sent to the court of China seeking protection against both the

The first entry of Madjapahit's control in Sulu and Mindanao must have occurred early in the fourteenth century, very soon after Bandjarmasin had become a viceroyalty. Sulu never willingly submitted to Madjapahit's rule any more than it did later to Spanish attempts along the same line, and the Sulus frequently rebelled against it, as is indicated by the bitter attack made on Bruni by a Sulu army and navy at the end of the year 1369 or the beginning of the year 1370. The Sulu forces at this time were very numerous and powerful and they were said to have completely sacked the city of Bruni and destroyed a considerable part of it, retiring only when Javan forces were sent to the assistance of Bruni.

though at the time when the Spaniards first settled in the Philippines this latter mining region was being worked by Chinese¹

Around the Manila Bay region, or perhaps, more strictly speaking around the region of Laguna de Bay and Lake Taal, many evidences of past Hindu influence are found which certainly date back to either the period of Sumatran or that of Javanese influence. This is true also of Panay and the small islands between Panay and the Batangas coast. Another region which in former times seems to have been the very center of Hindu civilizing influences was the island of Mindoro, though with the destruction of the coast population there during the early years of the Spanish régime this latter island relapsed into a period of neglect and most of its former commercial and political glory disappeared.

In the island of Panay certain specific influences, particularly in the provinces of Capiz and Antique, are directly traceable to Javanese sources. These are exhibited in the arts and industries of the people, especially in their weaving, metal work, and jewelry. The typical bolo handles of this region represent interesting near adaptations of Javanese gods while others represent modified goddesses. Similar bolo handles of quite pure Hindu designs are also found in Cebu, Bohol, and Leyte but here they represent a marked contrast in being wholly of Buddhist type, the lotus bud being their chief feature.

¹ It should not be gathered from these statements that the native Filipinos did not have *mining methods of their own* since later records show that much of the actual work on the placer mines was done by the natives of the country. The Chinese records indicate that their mining operations were more in the nature of trading for gold actually planned by the natives. It seems likely, however that nowhere was quartz mining practiced by Malaysian natives until the process introduced by the Javanese miners became known. And it is quite possible that the first exploration of mineral resources and the first actual mining operations were initiated by either Sumatran or Javanese Hindu-Malayan people. This is known to have been the case in the Malay Peninsula and Sumatra and there is no good reason for believing that any different condition prevailed in Borneo and the Philippines.

180. Religious Influence of Madjapahit in the Philippines. Archaeological exploration of the Philippine areas mentioned above has brought out a great many objects of undoubted Hindu Malayan origin. Particularly interesting are the images of bronze or copper and one famous image of gold, while a good variety of gold beads and other ornaments from very early times have been found in ancient burial mounds.



GOLD IMAGE FOUND IN THE AGUSAN RIVER VALLEY

The figure which is a little more than eight inches high is of pure gold with a bullion value of more than two thousand dollars. This image is believed to have been made by Javanese miners working in the Mindanao gold fields between the years 1350 and 1400. An account of this image has been published in the Quarterly Report of the Netherlands India Archaeological Survey for the third quarter 1921 (In the Field Museum of Natural History Chicago)

Several of these images from Cebu and eastern Mindanao represent Siva, the Hindu god, whose cult everywhere dominated the worship of the Madjapahit Javanese. In all probability these images date back to the time of Javanese influence in the Philippines.

181. The Penetration of Javanese Culture in the Philippines. When we study the present culture of the people of Mindanao, the extensive penetration of Javanese culture is so obvious that there can be no doubt whatever of intimate contact over a considerable period of time. Hindu influence is everywhere

distinguishable in the social life and religious practices of both the pagan and the Mohammedan people, while some features of this life are obviously from a Javanese rather than from a Sumatran source.

182 Metal Work in the Philippines In the economic and commercial life of the same people there are also certain Javanese characteristics that are even more easy to identify than those affecting social life only. It is not easy to point out any one prominent feature of economic life, except possibly agriculture that does not show some traits of Javanese influence. Probably the art of working in metals and the types and designs of bodily adornments stand out most clearly.

In the Cotabato River valley and around Lake Lanao metal working was and perhaps still is more highly developed than in any other region of the Philippines. The work done in gold and silver and the types of ornaments made from different metals are strikingly Javanese with certain modifications of equal artistic quality that have doubtless been an independent contribution of the Philippine artisans. In the finer types of work in bronze and brass Javanese characteristics are almost equally dominant.

In Sulu there was an ancient metal industry developed to nearly as great a degree but in modern times this industry has declined and one has to fall back upon the older articles in the possession of the people for examples of Javanese and Sumatran influence. The same is true to a very great extent throughout the northern Philippines. The necklaces of gold beads made by Tagalog women in pre-Spanish days show an artistic quality that is the equal of any similar work in any part of the world. Although in some localities the designs used in this work have survived in one form or another none of the old types of bead necklaces and finger rings have been made in the Tagalog area since the first century of the Spanish regime.

The study of this ancient jewelry is a very interesting subject as it brings out particularly the extent of Indian

influence through both Sumatran and Javanese intermediaries in all the most highly developed ancient handicrafts of the Philippines

183 Weaving and Clothing Javanese designs in weaving seem to have affected the Philippines relatively little except in the island of Sulu where the influence has probably not been derived so much from the period of Javanese contact as it has from the later desire to imitate locally old Javanese garments imported in former days. On the other hand Sumatran influence is everywhere visible in the present day weaving of Borneo and Mindanao. In the central and northern Philippines any influence that may have existed in pre-Spanish days has disappeared with the adoption of the Mexican and the European styles of garments that are at present used among the entire Christian population. The evidence of comparative studies of costume indicates that the present styles of dress among most of the lowland Filipinos were derived originally from Mexico in the early Spanish days and in later times were modified into a more and more European style.

184 Commercial Influence of Java In commercial matters we best see the extent of Indian influence when we begin to examine the measures of value and quantity. Many of the old names for money used in Philippine languages are of Indian origin as well as most of the measures of weight and volume. Such common words as *salapi* (*isa lupi* 'one rupee') *siping* *ganta* etc. are all importations from South India through Malayan intermediaries and such words as *tanso* *plac* etc., are originally Indian names of metals now applied to coins. The majority of Filipino names for money and measures are Indian and a few of the others are Chinese.

185 Spanish Culture takes the Place of Javanese Culture in the Philippines That no further evidences of Javanese culture exist today in the Philippines is due to the religious zeal of the early Spanish missionaries and the gradual penetration of Spanish-European culture.

186. Summary of Hindu Influence. The Indian culture made itself felt most strongly in the political, social, and religious life of the populations among which it spread. Its material influence was relatively less important, except perhaps in metal-working and in the art of war, though modes of dress and of personal ornamentation were also greatly affected. At the time of the Spanish discovery not only were the more civilized Filipinos using the Indian syllabaries for writing, but their native mythology, folklore, and written literature all had a distinct Indian cast. The same was true of their codes of laws and their names for all sorts of political positions and procedures. The more cultured Philippine languages contain many Sanskrit words, and the native art a noticeable sprinkling of Indian design. A strong Brahmanistic religious element was also certainly introduced, although it seems to have affected chiefly a limited class, as the mass of the people still clung to their more ancient pagan worship.

A long list of similarities in minor traits and customs might be cited, but in the main these would only serve to emphasize the general statements already made. With the exception of recent European culture, the Indian influences are on the whole the most profound that have affected Philippine civilization. It should be kept in mind, however, that these influences did not reach the Philippines directly from India, but came probably through Hindus or Hinduized Malays already long resident in Sumatra and Java.

QUESTIONS

I Give an account of the beginning of the Singosari state. Who was Kartanagara? What change in Javan policy occurred on his accession to the throne? To what lands was his empire extended? Why was a Chinese expedition sent to Java in 1292? What was the outcome of the expedition?

II Who was Raden Widjaya? How did he establish the supremacy of Majapahit? When did Gadjah Mahda become prominent? What territories in Malaysia were conquered by him? What was his plan of

CHAPTER XV

CHINA AND MALAYSIA IN THE FIFTEENTH CENTURY

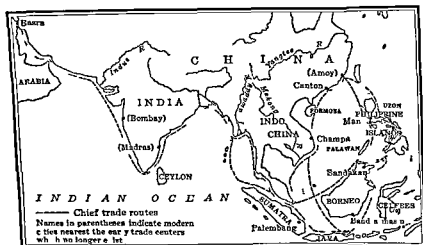
Third or fourth century	Beginning of Chinese trade with Malaysia
977	The king of Brunei sends envoys to China
1225	The Chinese historian Chao Ju Kua describes Mindoro and its people
1350	Malacca founded by refugees from Sumatra
1400	Mohammedan gains control of Malacca
1405-1434	Chinese expeditions to various parts of the Malay world
1417	The rulers of Sulu visit the Chinese court

187 China's Early Relations with Malaysia At the time the European barbarians of the north were conquering Rome¹ a southward movement in the Far East was taking place — the flow of the cultured Chinese into Malay lands and the spread of Chinese civilization in Malaysia. According to the consensus of opinion the date of first Chinese intercourse with the East Indies goes back to the third or fourth century of the Christian Era.

The sailing routes followed by the Chinese vessels in their voyages to India are fairly well known but those used in trading trips through the Malaysian lands have not been so carefully studied. However it is known that the Chinese always sailed with the trade winds going south before the northeast monsoon and returning home with the southwest monsoon. On the outward voyage it was the custom to follow the Asiatic coast. But on the home trip the ships of Amoy probably sailed along the west coasts of Borneo, Palawan, Luzon and Formosa. In fact the sailing directions in the Chinese books

¹ See J. H. Robinson, E. P. Smith and J. H. Breasted *Our World Today and Yesterday* §§ 178-187. Ginn and Company 1924.

indicate that ships bound for the Sulu Archipelago, eastern Borneo, and, in the later centuries, even for Bandjarmasin and Java, first crossed over to the island of Luzon and then sailed southward through the Philippines. The Chinese ships usually kept close to the coasts, but their pilots already enjoyed the use of the mariner's compass and if necessary could venture into seas where no land could be seen for days¹



CHINESE SEA ROUTES IN THE FIFTEENTH CENTURY

188 Accounts of Malaysia by Chinese Buddhist Pilgrims
The largest body of accurate chronological knowledge concerning the early history of Malaysia is furnished by the Chinese records. The first Chinese to visit and write of Malay lands was a Buddhist pilgrim, named Fa hsien, who went overland to India, A.D. 400 sailed from Ceylon to Sumatra (413) in an Indian ship and then went to China in 414. The size of the ships is indicated by the fact that they each carried a crew of about two hundred men. Fa hsien states that the Sumatran people were

¹The Arab and Indian sailors on the other hand steered their ships chiefly by the direction of the trade winds and in emergencies by the aid of certain land-finding birds that they carried with them which when released would fly directly toward the nearest land.

then Brahmans and not Buddhists. Many other Buddhist pilgrims visited India in the seventh century. The most famous of these later pilgrims was I tsing, who in 671 sailed in twenty days from Canton to Sri Vishaya in Sumatra. At that time this great Sumatran state was already beginning its rapid expansion, and the Menangkabau country and one half of the

whole island had been annexed.



CHINESE JAR OF THE EARLY
MING PERIOD

Found in the island of Cebu

189 Chinese Traders in Sumatra and Java Beginning with the last Sung dynasty (A D 960-1279), intercourse between Sri Vishaya and China was fairly frequent and continuous until Sri Vishaya was captured and destroyed by the great Javanese empire of Madjapahit in 1377. A large colony of Chinese traders and artisans was established in Sri Vishaya, and at the time of the conquest by Madjapahit several thou-

sand Canton and Fukien men moved away from the city and established themselves in a new settlement on the coast.

With regard to Java intercourse with the Chinese has been fairly continuous from the fifth century down to the European period. The Madjapahit rulers however were always jealous of China's relations with their dependencies and on occasions killed and maltreated imperial envoys sent to tributary states. This attitude was justified because Madjapahit's dependencies often appealed to the Chinese court in their opposition to pay-

ing tributes to Java. Bruni and Sulu, among others tried to bring about trouble between China and Java for their own benefit.

190 The Chinese in Borneo and the Philippines Our first really reliable Chinese records of Borneo and the Philippines also begin with the Sung dynasty in the tenth century. The credit for first bringing Bruni to the official notice of China was due to neither the Chinese nor the Borneans but rather to the enterprising Arab traders of Canton and Chuan-chow. It is not known just how early these Arab traders began trading with Bruni but in 977 a certain Abu Ali and two other Arabs came to the Chinese court as envoys from the king of Bruni.

From the twelfth to the fifteenth century accounts of Bruni, Sulu Ma'u (Mindoro) and others of the Philippine Islands become more numerous. Before 1225 the Chinese vessels were making regular trading trips to nearly all parts of the Philippines. Many places are mentioned in the records but descriptions are given of only a few. Apart from Sulu which has always maintained closer relations with Borneo than with the northern Philippines the most important trade center appears to have been Mindoro.

191 Chao Ju-kua's Description of Trade with Mindoro Our first real description of the island comes from the account of Chao Ju-kua written about 1225 but probably based on information collected in the previous century. The salient points of this account plus a few notes from later Chinese sources are as follows:

The island of Ma'u¹ is north of Borneo. It has high mountains and flat land intersected by small rivers. A portion of the island is flat and broad and is watered by a double branched stream.

¹ It is interesting to note that this name for Mindoro is still current among the pagan inhabitants of the southern part of that island who call it Ma'u also that the old Tagalog family name Gatmaitan means simply Lord or Prince of Ma'u.

The soil is rich and the climate is rather hot. The fields are very fertile and produce more than in any other country.

The people live together in villages. Both men and women do up their hair in a knot behind, and they wear long dresses and *sarongs* of different colors. [A later account here says: They wear a blue cotton shirt. This was the costume of the common people of Madjapahit.] There are bronze images of gods of unknown origin scattered about in the grassy jungle.

Pirates seldom come to this country. When trading ships enter the anchorage they stop in front of the officials' place [or place of the mandarins] for that is the bartering place of the country. There is a great market there. After a ship has been boarded the natives mix freely with the ship's folk. The chiefs are in the habit of using white umbrellas for which reason the traders offer them as gifts.

The custom of the trade is for the barbarian traders to assemble in crowds and carry the goods away with them in baskets and even if one cannot at first know them and can but slowly distinguish the men who remove the goods yet there will be no loss. The barbarian traders will after this carry these goods on to other islands for barter and as a rule it takes them as much as eight or nine months till they return when they repay the traders on shipboard with what they have obtained for the goods. Some however do not return within the proper term for which reason vessels trading with Malacca are the latest in reaching home.

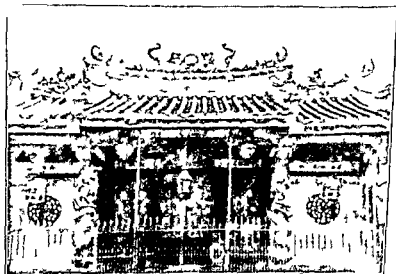
192 Rise of the Malaccan Empire The end of the fourteenth and the beginning of the fifteenth century were marked by great and rapid changes in the political and religious connections of Malaysia. The fall of the Sumatran empire of Sri Vishaya in 1377 had made the empire of Madjapahit supreme throughout the archipelago but the Javanese were often cruel taskmasters and nowhere did they develop the spirit of willing cooperation on the part of the Malayan population of other islands. Also in Indo China in the north at this time a new power was growing up. Siam long subject to the Indo Malayan state of Cambodia now threw off the yoke and

conquered its former overlord. The Siamese then began to push outward into the Malayan area. The movement for seeking freedom from Javanese tyranny and equally for seeking protection against the growing Siamese menace centered around the new state of Malacca in the southern part of the Malay Peninsula. This was founded about 1380 by refugees from Sri-Vishaya and the Sumatran states overcome by Majapahit during the preceding decade. They built up at Malacca by the year 1400 a big city with a very well-organized government and a very cosmopolitan population. Two strong elements were represented—first, the Buddhist from Sri-Vishaya and the old Singapore, and, second, a considerable population derived from the new Mohammedan Malay states of Pasay, Samudra, and Achin at the northern end of Sumatra. The early rulers were Sri-Vishaya Buddhist, but the Mohammedan population was constantly on the increase through the active efforts of a group of Arab-Mohammedan missionaries whose activities will be more fully discussed hereafter when we come to take up the spread of Mohammedanism throughout Malaysia. It seems evident that in Malacca soon after the year 1400 the Mohammedans gained the ascendancy, and after that date all the remaining rulers were of the Mohammedan faith.

Early Malacca then, being menaced by Java on the south and by Siam on the north, began to seek friends and developed lines of expansion chiefly to the east and to the west. In the east her Mohammedan propagandists spread rapidly through Borneo, Sulu, Mindanao, and down to the Moluccas, while on the west she united herself in friendly alliance with Mohammedan states covering the northern half of Sumatra, retaining also certain more distant relations with the Mohammedans now spreading so rapidly over India.

193. Malaccan Cultivation of China's Friendship. Against the immediate menace of intervention from Siam and Java, however, Malacca, as well as all her Mohammedan allies, sought protection from another source. This is evidenced by

the prompt and universal turning of these Islamic states toward China where a new Chinese dynasty had replaced the Mongol emperors and developed a new and more vital interest in the island countries of the south. The great wealth and power of China had long been known in southern seas but it may be doubted whether anything but the immediate threat of



OLD CHINESE TEMPLE AT MACASSAR

Chinese merchant colonies were established in various parts of Malaya. This temple at Macassar in the island of Celebes is said to be one of the finest Chinese temples in the East Indies.

new and well armed enemies would have induced such a general turning toward China for aid and protection as we see beginning in the early years of the fifteenth century. All traditional policy of the Chinese themselves toward other countries had always been one of a friendly but proud and dignified isolation. The attitude of the Chinese was largely this—that China had nothing to gain from intercourse with other lands but that on account of her great and superior civilization she might teach

and improve them. For these reasons visits from foreigners were always encouraged as tending toward the spread of a beneficent and enlightening Chinese civilization. To most of the Chinese emperors the peoples of the south were only the *Nan-man*, or southern barbarians, but when the Ming dynasty came to the throne a real effort was made to extend China's trade and influence among the peoples of Malaysia.

194. The Expeditions under Cheng Ho (1405-1434) The third Ming emperor, generally known by the title of Yung Lo, was the first to put into effect plans for fulfilling these ambitions which had been developing from the beginning of the Ming dynasty. The first effort resulted in the organization of a great expedition, consisting of a fleet of sixty-two huge vessels (said to have been the largest ever built in China, some of them measuring as much as four hundred feet in length) carrying twenty-seven thousand eight hundred soldiers as well as provisions and considerable quantities of gold and silk for presents. This fleet was placed under command of a high official of the court, a Yunnanese by the name of Cheng Ho, who, next to the great Javanese minister Gadjah Mahda, came later to exercise more influence in Malaysia than any other single individual in its history.

The expedition of Cheng Ho sailed from northern China in July or August of the year 1405. This expedition seems first to have landed in the Gulf of Lingayen in Luzon, and from there sailed to Manila and from Manila to Sulu. From Sulu they went to Bruni and to Champa on the Indo-China coast. The expedition visited Java, Sumatra, and the Malay Peninsula, returning to China in October or November of the year 1407. In 1408 Cheng Ho again sailed with his fleet, probably over much of the same route, but this time going on as far as the island of Ceylon, which he conquered, carrying the king as a prisoner to China in the year 1411. From 1412 to 1415 Cheng Ho made a third expedition, chiefly to Sumatra, where he carried on an active war against certain resisting

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states and ultimately conquered the whole northern end of that island. During his later career Cheng Ho made three other expeditions of a peaceful character to the Malayan countries, 1416 to 1421 and in his final great expedition from 1430 to 1434 he made his way as far west as the Strait of Ormuz on the Persian Gulf.

195 Malayan Embassies to the Court of China (1406) Beginning with the year 1406 the Chinese annals list a series of visits made by various Malay sovereigns to the Chinese court. These visits were evidently one of the first effects of Cheng Ho's early expedition. It seems probable that numerous Malay sovereigns volunteered submission to the Chinese emperor. Cheng Ho had been instructed to give rich presents and to invite them to visit the court of China and express their allegiance to the emperor in person. Since the years in which these sovereigns visited the Chinese court coincide in a general way with the times when Cheng Ho's fleet returned to China it may be presumed that the transportation to China was made on his own vessel. Envoys from both Pangasinan and Luzon and from Bruni and Borneo were sent to the Chinese court in 1406 and in 1408 the rulers or chiefs from both Luzon and Bruni actually visited the Chinese court themselves, accompanied by a considerable retinue of followers. They were made welcome there, were well entertained and were given valuable presents by the emperor. As a matter of fact the king of Bruni was given a residence at the court and remained there for two months at the end of which time he died.

196 Later Embassies In the years 1410 and 1412 the son of the former Bruni king also visited the Chinese court and later between 1415 and 1425 he sent an envoy to China on four different occasions with presents for the emperor. We have records of visits by many other Malayan kings and rulers to the Chinese court including the rulers of both Sulu and Malacca. The king of Malacca visited China first in 1411 and

he and his successors continued to make other visits for a long time at certain intervals. Three rulers of Sulu went together to the court of China in the year 1417, taking with them their families and chief followers to the number of more than three hundred and forty persons. It is said that they presented to the emperor a letter of gold with the characters engraved upon it, and offered pearls, precious stones, turtle shells, and other articles as gifts.

197. Decline of Chinese Influence in Malaysia. From the above accounts we see that so long as Cheng Ho remained alive and continued his periodical visits the relations of different Malayan lands with China were both intimate and frequent. Immediately after Cheng Ho's death, however, we begin to find a falling off in the number of tribu-



A CHINESE JAR FOUND IN CEBU

Jars of this type were imported from China during the fifteenth century and were used throughout the Philippines and Malaysia.

tary embassies, and after the middle of the fifteenth century they were continued from only two or three places. As the local rulers of the scattered Malaysian islands found that the only force behind the Chinese emperor's commands was contained in written reproofs and verbal arguments of ambassadors, they gradually ceased sending gifts and expensive embassies to the Chinese court and devoted their attention

to their own local problems and their warlike neighbors. When the Sri Vijaya empire and the Majapahit empire began to break up and their fleets were withdrawn from the Malayian seas into home ports, the small native states which the visits of these fleets had kept subdued were no longer subject to force. So again when Cheng Ho's fleet was withdrawn from the waters of Malaysia the small native states and scattered islands began rapidly to fall apart and to resume their own local quarrels.

108 China's Contribution to Malayan Culture The general character of Chinese influence in Malaysia was and is economic rather than social or political. Iron, lead, gold, and silver seem to have been derived chiefly from the Chinese, while brass, bronze, copper, and tin came mainly from Indian sources. Certain weapons and the manufacture and use of firearms are of Chinese origin. In clothing and ornament the Chinese influence was also felt. The jacket with sleeves, the loose trousers worn by Moro women, glass beads, many types of hats, raincoats, and footgear have Chinese origin. Silks, porcelain, and all kinds of glazed pottery came from China. Practically all the words in Malayan languages which can be traced to Chinese origins are of a purely commercial nature.

There appear to have been few Chinese settlements in Malay lands before the thirteenth century, but after that they increased rapidly. Practically all settlers married native women and brought up their children as Malays rather than as Chinese.

On the whole, it may be said that whereas the Indian culture penetrated to the very heart of Malay mental and social life, the Chinese merely scratched the surface. This great difference is the more worthy of note when we remember that in the neighboring countries of Indo-China, Siam, and Burma wave after wave of Chinese people and culture have swept down from the north and almost completely drowned out the older native languages and customs.

QUESTIONS

I When did the Chinese begin to move south into Malaysia? What were the sailing routes of the Chinese in going to Malaysia? Who was the first Chinese to visit and write about Malay lands? When was intercourse between China and Sri Vishaya frequent and continuous? When was intercourse between China and Java continuous? By what time were Chinese vessels making regular trading trips to the Philippines?

II What important political changes occurred at the end of the fourteenth and the beginning of the fifteenth centuries in Malaysia? What elements were represented in the building of Malacca? With what states did Malacca establish friendly relations? What was the attitude of the Chinese toward other lands? Describe the expedition of Cheng Ho. How did that expedition affect some parts of the Philippines? Describe the relations of China with the Malaysian states. What was the effect of Cheng Ho's death on Chinese Malaysian relations? Summarize the chief contribution of the Chinese to Malayan culture

CHAPTER XVI

THE EMPIRE OF MALACCA AND THE SPREAD OF ISLAM THROUGHOUT MALAYSIA

Fifteenth century	Mohammedanism begins to spread through Malaysia
1450	Isa Ben Rahmat begins the conquest of Java
1478	Raja Bhanu conquers the capital of Majapahit

109 Malacca and the Refugees from Sri-Vishaya Although there is some evidence that a city existed on or near the site of Malacca in very ancient times this place did not come into prominence until near the end of the fourteenth century when it received a numerous and powerful addition to its population. At this time it became the final refuge of the leading nobles and their followers who were expelled from central Sumatra by the succession of great Javanese expeditions begun by Kartanegara in 1275 (§ 163). These refugees did not come directly to Malacca however but settled first in the lowlands on the eastern coast of Sumatra and in southwestern Borneo. The later conquests of Majapahit which culminated with the destruction of the old Singapore in 1378 forced these refugees to move still farther to the north and west and Malacca seems to have offered a place where they could maintain permanent independence. As we have seen in Chapter XV they early enlisted the aid of China against their Javanese enemy and it was under the protection of Cheng Ho's great fleet that a real Malaccan empire was established. Before we take up the final development of this empire however it will be necessary to deal with the advent of Mohammedanism into the Malay region — for it was Mohammedan influence and propaganda that made Malacca a real empire and undermined the power and influence of Majapahit.

200 Arab Traders and Arab Missionaries While the early commercial history of Arabs in the East has been discussed in previous pages and some incidental mention of Mohammedanism has also been made, it now becomes important to make a fuller and more logical discussion of the introduction, spread, and political influence of this new faith. The earliest Arab traders were of course not Mohammedans¹ and even after



PAST AND PRESENT EXTENT OF MOHAMMEDANISM IN THE EAST INDIES

Mohammed's time² the traders though mostly Moslems avoided mixing religion with commerce and did not conduct any decided propaganda for the new faith. The real spread of Islam in Indo China and Malaysia was owing to the work of professed missionaries rather than to traders. In fact recent studies have brought out the remarkable fact that the Mohammedanism of the Malay archipelago came almost entirely from

¹ See J. H. Robinson, E. P. Smith and J. H. Breasted, *Our World Today and Yesterday* § 32. Ginn and Company, 1924.

² See ibid. § 190.

a single great family of southern Arabia and that with the spread of their faith the descendants of this family managed through intermarriage gradually to gain control of political affairs in the majority of the Malay states. These early missionaries were all from the Sayyids of Hadramaut a place on the southern coast of Arabia who are generally regarded as the most unquestioned claimants to direct descent from Fatima Mohammed's daughter.

201 Mohammedanism in India We have already seen in connection with India (§ 39) that the first important Mohammedan state there was established in the valley of the Indus in the early part of the eighth century but that the permanent conquest of India did not begin until A.D. 977. Before that time the Islamic arms had already spread their faith over the wide area extending from Spain and France in the west to the border of India. During the eleventh century Mohammedanism established itself firmly throughout northern India from the delta of the Indus to the delta of the Ganges and at the end of the thirteenth century the independent Mohammedan empire of Delhi was officially recognized as such by the Khalif of Bagdad. During the fourteenth century this empire gradually pushed southward into the peninsula of the Dekkan the gradual conquest of which resulted in the setting up of a multitude of small Mohammedan states all nominally subject to the Delhi empire. The desolation of India by the great Mohammedan Mogul conqueror Tamerlane (§ 136) which began in 1398 was perhaps the real urge which sent such a large number of Mohammedan missionaries and propagandists eastward into Malaysia.

202 Early Mohammedanism in Malay Lands While we have mention of Mohammedan units in Sumatra and the Malay Peninsula as early as the end of the thirteenth century it seems almost certain that these units consisted chiefly of Arab traders together with their native families and servants and that the great spread of Mohammedanism took place

during the fourteenth and fifteenth centuries. The first evidence of a Moslem ruler in Malaysia is found in the annals of Pasay in northern Sumatra, where the king of Pasay was married to the daughter of the Mohammedan ruler of the neighboring city of Perlak. The Pasay ruler himself became a convert to the faith, and his descendants remained Mohammedans. This story is corroborated both by the Mohammedan annals and by the great Venetian traveler Marco Polo, who



MOHAMMEDAN STATES IN THE EAST INDIES

visited both Perlak and Pasay in the year 1292. Pasay was at that time the chief trading port of Sumatra. After the establishment of Mohammedanism at this point, it therefore became a center from which the religion was propagated and spread into the surrounding territory and, at a later period, on to other islands. It seems doubtful whether any Mohammedan native community was established outside northern Sumatra until the beginning of the fifteenth century, and, in fact, it is from this latter date that the real Mohammedan records preserved in Malay lands began.

203 The Sayyids — Missionaries and Rulers It was immediately after the great Mogul invasion of India that the activities of migrating Sayyid missionaries began. While they may have first concentrated at Pasay it was really across the strait at the relatively new city of Malacca that they found an ideal center for developing that type of combined religious and political penetration which characterizes their whole history in Malay lands. As a general plan of campaign the Hadramaut Sayyids seem to have always sent in advance a few native Mohammedans to the court of the little native raja or dato to preach the greatness and learning of the Sayyid teachers. So soon as a ruler expressed the desire to see or hear a great Arab teacher (a descendant of Mohammed) one of the Sayyids was immediately fetched from Malacca. Upon his arrival at the local court the great Sayyid almost invariably married a daughter of the ruler or of the prime minister and within a generation or two at most the children of this Sayyid were seated upon the throne of the kingdom or were actually conducting its affairs from the seat of the prime minister.

If we look at the dates when Sayyids began to occupy this position in the different Malay states we see how widespread their activities evidently were. In 1414 a Sayyid dynasty actually came to the throne of Delhi in India itself and still later certain Sayyids became rightfully known in India as the king makers since they set up and controlled for a brief period several of the weaker Mogul emperors. Many Sayyids are still to be found in India. In Malaysia we find that Sayyids occupied thrones or positions of control between 1407 and 1480 in most of the independent states in Sumatra, the Malay Peninsula, Borneo, Sulu, Mindanao, Celebes, the Moluccas, and Java itself.

204 The Genealogy of Malay Rulers In general all these Malay royal houses trace their ancestry to four separate nationalities: first, a more or less continued line of native ancestry; second, a royal Sumatran line to Sri Vishaya; third,

an Arabic line going back through a Sayyid intermediary to Mohammed himself; and fourth, a Chinese line usually beginning at some point near, or subsequent to, the beginning of the Arabic line. It will be found that most Malay historians have not been satisfied with merely tracing their Indian ancestry to the Sumatran line but have carried it back, through Sumatra, to India itself. The Chinese line is usually the least royal in character, and in most cases — of which Bruni presents what is probably one of the best examples — the Chinese line is traced through the daughter of some wealthy merchant or Chinese envoy whose marriage to the local ruler was arranged by the Chinese merchant colony established in the country.¹

Before leaving the subject of the Sayyids it may be noted that many members of this family have continued to come to Malaysia from time to time through all these succeeding centuries since the introduction of Mohammedanism into the archipelago. The respect that the people have for them in all Mohammedan Malay states is such that Arabs have taken advantage of a falsely constructed genealogy in order to impose themselves upon the people.

205. Reasons for the Expansion of the Empire of Malacca. It is not possible to trace here the detailed development of the Mohammedan states in Malaysia, but it should be noted that from the beginning of the fifteenth century Malacca began an era of expansion that might have resulted, had it not been for the coming of Portuguese and Spaniards, in an empire hardly less important or extensive than its two great predecessors,

¹ In this connection it is interesting to note that the ceremonies still practiced in Malay courts on the occasion of the crowning of a new sultan or other local ruler usually recognize this diversity of racial ancestry. In Bruni, for example, it is the custom for the young ruler to appear four times with his followers in different garbs, representing the four elements among his ancestry. He first appears in the native, or Visayan, dress decorated with huge breechcloth so long that it requires more than a score of men to carry the ends. Later he appears successively in the Sumatran type of Indian dress in Arabic robes, and finally in the Chinese costume — thus giving public recognition of all his ancestral lines.

Sri-Vishaya and Madjapahit. Doubtless the expeditions of Cheng Ho, previously discussed, had something to do with the rapidity of Malaccan expansion. There can be no doubt that Cheng Ho favored and encouraged Mohammedanism as a means of checking the inroads of Buddhist Siam from the north and of pushing back the Brahmanistic Javanese in the south. By the earnest propagation of the Mohammedan faith

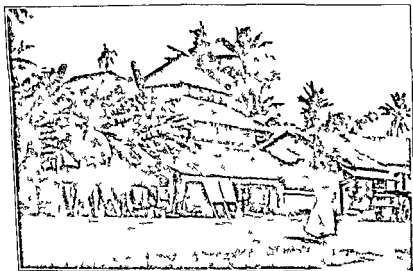


PALACE OF THE FORMER RAJA OF GOA

Located at Macassar, in the island of Celebes. Buildings of this type are found in the Philippines and in Sumatra

the rulers of Malacca saw an opportunity not only to protect themselves from this threatening invasion from north and south but also to extend their influence over the wide area on the basis of a revived and purely Malayan culture. It should be noted that the Malayan peoples have always been decidedly democratic when left to themselves, and of all great modern religions Mohammedanism is least favorable to class distinctions or to any form of pomp and display. It is true that in most of the regions affected, Hindu influence had impressed

itself deeply upon the courts of the native rulers, who have continued even down to the present time to maintain states more in keeping with the Mohammedanism of India than with that of the Arabian motherland. Nevertheless, Mohammedanism in Malaysia has constantly tended to bring about an increasing degree of democratic relationship between the different classes of the community, and for this reason the



A MALAY MOHAMMEDAN MOSQUE

A type of building found over a wide area in Malaysia

religion has maintained down to the present time a firm hold throughout the great majority of the islands of Malaysia

206 Character of Mohammedan Civilization in the Celebes. One of the most interesting peoples of Malaysia — and the ones on whom Malay leadership descended after the destruction of Malacca itself by the Portuguese in 1511 — were the Bugis of the island of Celebes around the Gulf of Boni. In this great island the Bugis built up a stronghold and center of influence that maintained itself against European aggression

down to the middle of the ninth century. In fact one of the most altruistic friends of the Malay peoples Raja James Brooke wrote as follows concerning Bugi leadership and institutions in 1840

From this review it will strike us that the government (or constitution) of Wajo though ruled by feudal and arbitrary



BUGI HOUSE AT MACASSAR

Houses of this type are used by the Tagalogs in southern Luzon

rajahs though cumbersome and slow in its movements and defective in the administration of equal justice between man and man yet possesses many claims to our admiration and bears a striking resemblance to the government of feudal times in Europe, or rather that period in the Low Countries when the rights of free citizens were first acknowledged

We cannot fail to admire in these infant institutions the glimmer of elective government the acknowledged rights of citizenship and the liberal spirit which has never placed a single restriction upon foreign or domestic commerce. If a people advanced to this point would gradually progress if left to themselves and uncontaminated and unoppressed there is every

reason to believe, and in the decline of their circumstances, and the decay of their public institutions, we may trace the evil influence of European domination

207. The Rise of Mohammedan Rulers in Java The history of Mohammedanism in Java is somewhat different from that in most of the other islands of Malaysia. The religion of Islam first established itself in Java during the early decades of the fifteenth century, at which time the decline and break up of the Madjapahit empire had already reached an advanced stage

Like other Malay states, however, Java received its first Mohammedan propaganda from Malacca. It is probable that a good many of the Javanese merchants, who had a quarter of their own in the city of Malacca, were there converted to Mohammedanism, and that these converts aided in the later establishment of their newly acquired faith in the trading communities such as Tuban and Grisseh in northern Java. At any rate these two places were not only the most important trading communities of Java but also were unquestionably the first two Javanese cities to become wholly Mohammedan. The oldest and most venerated of the Mohammedan missionaries in Java was Malik Ibrahim who appears to have been a Per

the neighborhood of Surabaya. His great ambition was to establish himself in political power. So about 1450 he married a daughter of one of the greatest merchant families of Java. Also he gathered around him and enlisted in his service all the Mohammedans already in Java. His sons actually accomplished Raden Rahmat's ambitions. The oldest son was



THE TOMB OF MALIK IBRAHIM

Raja Bonang. The father and the two sons, together with a few of the Sayyid missionaries, are today honored as the *walis*, holy ones or saints, most respected by the Mohammedans of Java Island.

208. Mohammedan Supremacy in Java. Within less than two decades the community of Mohammedans gathered around the court of Raden Rahmat and his son Raja Bonang expanded rapidly over all eastern

Java and through the islands northward as far as the Moluccas. About 1470 the movement had become so strong that the last weak rulers of Madjapahit were forced to retire to the island of Bali.¹ In 1478 the capital city of Madjapahit itself fell into the hands of the Mohammedan leaders, after which time the latter remained politically supreme throughout Java. It required a considerable period before the masses of

¹ They put in force a rigid law that has remained in effect down to the present generation, that no Mohammedan could ever land upon the island.

the people abandoned their own belief in favor of the new faith, and even today much of the old Hinduism survives in Javanese Mohammedan worship. In Java, as everywhere throughout Malaysia, Mohammedanism became a living faith only at the courts of the rulers and in the largest cities and



ROYAL FUNERAL IN BALI

According to an ancient Hindu custom still observed on the island of Bali the bodies of deceased rulers are burned in wooden figures of animals

towns, while the masses of the country people still retained much of their old native Malaysian belief, mixed with the folklore and myth of the Hindus

The history of Mohammedan rule in Java is essentially a history of four great states, — Demak, Hadjang, Bantam, and, lastly but greatest of all, Mataram. The history of all these states is bound up with the history of the activities of the first Europeans in Java.

QUESTIONS

I Were the early Arab traders in Malaysia interested in spreading Mohammedanism? To whose efforts was the spread of Islam mostly due? Describe the spread of Islam in India. When did Mohammedanism spread in Malaysia? What caused the invasion of Malaysia by Mohammedan missionaries? What was the importance of the state of Pasay in the spread of Mohammedanism? What was the importance of Malacca? Who were the Sayyids? What countries in Malaysia came under their control? What position did the Sayyids occupy in Malaysian communities? How did the growth of Mohammedanism affect the progress of Brahmanism and Buddhism in Malaysia? What was the influence of Mohammedanism on the growth of democratic relations? Who are the Bugis?

II When did Mohammedanism establish itself in Java? From what center did it come? Who was Raja Bonang? How did he help Mohammedanism? When were the rulers of Madjapahit forced to retire to Bah? When did Madjapahit city fall into Mohammedan hands? Which portion of the population in Malaysia was chiefly affected by Mohammedanism?

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CHAPTER XVII

EARLY EUROPEAN INTERCOURSE AND TRADE AND THE BEGINNING OF EUROPEAN POLITICAL CONTROL

- 1453 Constantinople captured by the Ottoman Turks
- 1492 Columbus discovers America
- 1493 Papal Line of Demarcation (revised in 1494)
- 1498 Vasco da Gama reaches India by sea
- 1511 Albuquerque makes Malacca a Portuguese trading post
- 1521 Magellan reaches the Philippines (March 16)
- 1529 The Treaty of Saragossa between Spain and Portugal
- 1563 Legaspi establishes Spanish power in the Philippines

209 Europe seeks a Way to the Orient The amount of early intercourse between eastern Asia and the countries of Europe is not often realized We have already seen in Chapter VI how the Chinese, during the reign of the Han emperor Wu Ti (140-86 B C) extended their influence westward as far as the Caspian Sea and came into contact with the eastern outposts of the Roman Empire From the time of this early contact, articles from the Far East steadily found their way westward into the European world The earliest commerce was carried on by land, but later ages also saw the opening of trade by sea The Arab trade at Canton which was well established by the beginning of the fourth century of the Christian Era, and the spice trade which was controlled first by the Hindus and later by the Arabs added greatly to the amount of Oriental products which found their way into the markets

had actually visited the countries of the Far East. When Constantinople was captured by the Ottoman Turks in the year 1453¹ the old accustomed trade routes between East and West fell into the hands of a people who were not friendly to western Europe and the Europeans were driven to seek new roads to the Orient in order to supply themselves with the Far Eastern commodities which had now become necessary to their comfort.

210 Portugal opens the Road Even before the fall of Constantinople the Portuguese had been engaged for many years in the explorations which finally resulted in the discovery of a new route to the Far East. Under the leadership of Prince Henry the Navigator a brother of King Alfonso V Portuguese explorers had begun early in the fifteenth century to push farther and farther southward along the Atlantic coast of Africa hoping to reach the end of that continent and thus to find their way into the Indian Ocean. The continent of Africa extends much farther to the south than the Portuguese had expected and they often became discouraged in their efforts to reach its southern extremity. In 1486 however Bartholomeu Dias discovered the Cape of Good Hope and after sailing a little way northward along the eastern coast brought back information that a way around the great barrier had been found at last. Twelve years after Dias made this discovery the Portuguese reached their goal. Sailing from Lisbon in July 1497 with three small ships Vasco da Gama rounded the Cape of Good Hope and continued his voyage toward the northwest far beyond the point where Dias had turned back. From a point about two hundred miles north of Zanzibar Da Gama struck out boldly across the Indian Ocean and in the summer of 1498 he finally arrived at the Indian port of Calicut. At Calicut the Portuguese were able to exchange their European goods for a cargo of spices and the little fleet returned safely and triumphantly to Lisbon where they arrived in

¹ See J. H. Robinson, E. P. Smith and J. H. Breasted *Our World Today and Yesterday* § 434. Ginn and Company 1924.

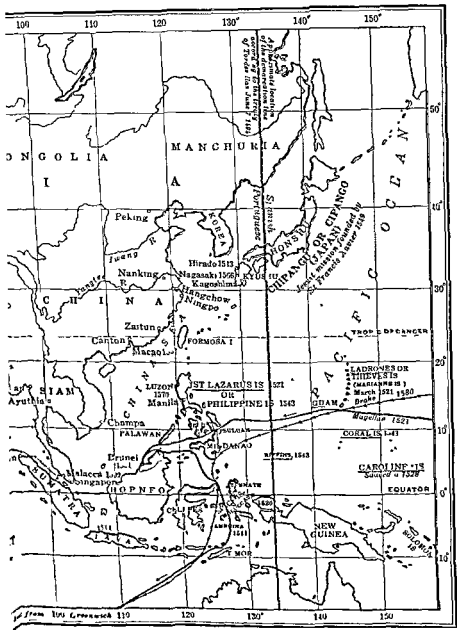
September, 1499, after an absence of twenty-six months. The long sought ocean route between Europe and the East had been found. The Portuguese lost no time in developing the profitable trade which was opened up to them by the successful voyage of Vasco da Gama. In March, 1500, barely six months after Da Gama's return, thirteen well-laden ships were dispatched to Calicut under the command of Pedro Alvares Cabral. This fleet returned to Portugal in July, 1501, and in February, 1502, Da Gama was sent out at the head of a fleet of twenty ships. Spices and other Eastern goods were now pouring into Europe in much greater quantities than ever before, and Lisbon, which was the distributing center for these goods, quickly became one of the most important commercial cities of Europe.

211. *The Portuguese and the Arabs, Albuquerque* It was not long before a bitter struggle broke out between the Portuguese and the Arab merchants who had hitherto controlled the commerce of the Indian ports. The Portuguese had a bitter and long standing hatred for the religion of Mohammed and were quite ready to make war upon Mohammedans wherever they were found, and the Arabs were not slow in showing resentment toward their new commercial rivals. Even in 1498 Vasco da Gama met with considerable Arab opposition in his trade at Calicut, two years later when Cabral arrived with his fleet, the rough handed methods of the Portuguese made it possible for the Arabs to stir up the people of Calicut to attack Cabral's merchants. Cabral succeeded in securing his spices at other ports, where the Arabs were not quite so influential as at Calicut, and Da Gama, when he arrived with his fleet of twenty ships inflicted severe punishment upon Calicut for its anti Portuguese riot. When Da Gama sailed for Portugal with his fleet load of spices he left several of his ships in the East with orders to make war upon the Arab merchants, and to attack their ships trading between India and the Egyptian ports on the Red Sea. By 1505 the Portuguese interests

in the East had become so important that the king sent an official to act as his viceroy, with supreme authority over all Portuguese in that part of the world. The viceroy was not satisfied with merely protecting Portuguese trade, he believed that it was his duty to destroy the Mohammedan trade and to secure for Portugal the absolute control of the Eastern seas.

In the fall of 1509 the first viceroy Almeida was succeeded by Alfonso de Albuquerque who directed Portuguese affairs for nearly six years and established the future policy of Portugal in the Far East. Almeida had believed that the best way to control the trade was to gain command of the sea and he spent most of his time in fighting against the Arab ships. Albuquerque decided that it would be impossible for the Portuguese to command the sea unless they secured a number of strongly fortified ports which would serve as naval stations for their fleet and as centers for their trade. In 1510 therefore Albuquerque attacked the important city of Goa about three hundred miles north of Calicut which he decided would be a suitable place for a Portuguese trading center. Goa surrendered with hardly any resistance at the first attack but the arrival of a powerful army from the interior forced the Portuguese to abandon the city a few weeks later. During the late summer reinforcements arrived from Portugal and Albuquerque was able to reconquer Goa and to make it the Portuguese headquarters for the Far East. After his success at Goa the Portuguese commander planned to proceed with the conquest of two other cities which he believed would be especially useful as trading stations. Ormuz on the shore of the Persian Gulf and Socotra near the entrance to the Red Sea. From this new undertaking he was diverted by an appeal which came to him asking for immediate aid to his fellow countrymen in regions farther to the east.

212 **The Portuguese at Malacca** Soon after their arrival in India the Portuguese had discovered that very few of the



spices came from India itself, and that most of them were brought there from the East. In 1509, therefore, Diego Lopes de Sequeira was sent eastward with a squadron of ships to seek out the real source of these much-esteemed commodities. Sequeira visited several ports at the western end of Sumatra and, in September, 1509, found his way to the great spice center of Malacca near the southern tip of the Malay Peninsula. Here the Portuguese were favorably received, but it was not long before their own arrogance and the hostility of the Arab merchants led to trouble. A sudden attack was made upon the Portuguese, and twenty of their number, who were on shore with a quantity of merchandise, were seized and thrown into prison. Sequeira's fleet was not strong enough to rescue the captives, so a call for aid was sent to Albuquerque. Albuquerque reached Malacca in the summer of 1511 with all the forces which he could assemble. The city was soon taken; the Mohammedan trade was completely wiped out, and Malacca was converted into a Portuguese stronghold and trading port, second only to Goa in importance.

213. **The Cultivation of Friendly Relations.** At Malacca, as in India, Albuquerque showed himself a ruthless enemy to the Arabs, but he made every possible effort to gain the friendly respect of the other commercial peoples whom he found trading at the port. Among the merchant ships in the harbor of Malacca when the Portuguese attacked the city were several Chinese vessels. Albuquerque treated the crews of these ships with great courtesy; and they carried back to their homeland a favorable report of the Europeans. After the capture of Malacca, Albuquerque sent envoys to the different states of Indo-China for the purpose of opening friendly intercourse with their governments. He sent one envoy to Pegu, a second to Siam, and a third to visit the ports of Cochin China and Tongking. At the same time he entered into communications with the king of Java and with some of the rulers in Sumatra, who were deeply impressed by the conquest of Malacca. As a

result of this friendly policy the Portuguese were able to put themselves on good terms with most of their new neighbors, and Malacca continued to be visited by merchant vessels from all parts of the Far East.

214. The Moluccas; Magellan. The possession of Malacca gave the Portuguese control of the great distributing center of the spice trade and brought them into close contact with the peoples of eastern Asia. They were now able to get accurate information with regard to the location of the islands from which most of the spices came, and Albuquerque, soon after the capture of Malacca, sent one of his captains eastward with a squadron of three ships for the purpose of exploring the "Spice Islands" (the Moluccas) and other parts of the archipelago. The squadron made an extended cruise, visited a large number of islands, and greatly increased the amount of information which the Portuguese possessed concerning the East Indies. Important though this work of exploration was for the Portuguese, our real interest in the little squadron arises from the presence of a man whose later exploits became even more famous than those of his commander in chief. One of the three ships had among its officers a young Portuguese gentleman named I ernão de Magalhães — better known in world history as Ferdinand Magellan.

215 The Westward Route to the Indies. While the Portuguese were finding their way around Africa to India and the Spice Islands, the Spaniards were trying to discover a route to the Indies by sailing westward. In 1492 six years after Dias had reached the Cape of Good Hope, Christopher Columbus sailed across the Atlantic Ocean and discovered some islands which he believed to be a part of the Indies. Columbus made three later voyages to the lands which he had discovered always searching for a path that would lead him to the wealthy and powerful countries of Asia while other Spanish explorers followed him across the Atlantic with the same object. But to the west of these first islands an unexpected continent rose

favor at the Portuguese court. Believing himself to be unjustly treated, he renounced his allegiance to the king of Portugal and became a Spanish subject. Magellan felt certain that the Spice Islands which he had visited in 1512 lay on the Spanish side of the Demarcation Line, and the Spanish king, convinced by his arguments, finally put him in command of an expedition to discover a westward route to these islands.

217 Strait of Magellan, the Pacific, the Philippines. On September 20, 1519, Magellan sailed out of the harbor of San Lucar with five ships and two hundred and seventy men on one of the greatest voyages in the history of the world. Steering southwestward until he reached South America, he sailed down the coast looking for a westward passage. Late in October, 1520, after one of his five ships had been lost by shipwreck, he arrived at the entrance to the passage which, in memory of its discoverer, is now called the Strait of Magellan. A second of his ships was lost — by desertion — while he was finding his way through the difficult strait, but Magellan never faltered, and on November 28, 1520, he led his remaining three vessels safely out of the strait into the open sea. In striking contrast to the stormy Atlantic which he had recently left behind him, the sea which he now entered was rippling gently under the warm rays of the early summer sun. Because of its pleasant, peaceful appearance, Magellan named this new body of water the Pacific.

After sailing northward almost to the equator, Magellan turned his ships toward the northwest, expecting to reach the Moluccas at the end of a short voyage. But the voyage across the Pacific was much longer than he had calculated, and his course carried him so far to the north that he finally reached the East Indies a considerable distance north of the Moluccas. On March 16, 1521, nearly four months after it had entered the Pacific, the little fleet arrived in the Philippines. The first stopping place was the small island of Homonhon, south of Samar, but Magellan found it difficult to secure food here, so

he sailed southwest to another little island ¹ south of Leyte. On this second island the Spaniards found a prosperous Filipino village, from which they were able to secure rice as well as coconuts, oranges, bananas, and other fruits. The people were friendly, and the village chiefs exchanged gifts with Magellan.

218. Death of Magellan. The Europeans of those days cared very little about the rights of non-European peoples, so Magellan, before leaving this island, solemnly claimed the entire group of islands as the territory of the Spanish king. At the same time he named them the Archipelago of Saint Lazarus, in memory of the day on which they had first been sighted. Having heard of the large town of Cebu, about eighty miles away, Magellan took his fleet there. The Cebuanos were accustomed to trading with merchants from Siam and China, so they welcomed these new foreigners and showed themselves quite willing to carry on trade. Shortly after the Spanish ships arrived at Cebu, however, Magellan was killed in battle while aiding one of the local chieftains in a war against enemies. Magellan's interference in this petty war arose out of his desire to bring the Filipinos to acknowledge the supremacy of the Spanish king, and it was not long before the harsh methods of the Spaniards turned the early friendliness of the Cebuanos to bitter hostility. As a result of this growing bitterness, the people arose against the strangers, killing some twenty-five of their number.

219. Circumnavigation of the Globe by the *'Victoria'*. The Spaniards now decided to resume their search for the Spice Islands. One of their ships was no longer seaworthy, so they burned it and set sail with the two that remained. After touching at Borneo and a number of other islands, they found their way at last to the Moluccas, where they soon exchanged their Spanish goods for a cargo of spices. It was decided that one of the two ships should return to Spain by the way they

¹ Limasawa.

had come, while the other should try to get home by way of the Cape of Good Hope. The first ship fell into the hands of the Portuguese, but the *Victoria*, under the command of Sebastian del Cano, safely found its way around Africa and reached Spain. On September 6, 1522, the *Victoria* reentered the harbor of Seville. One ship and eighteen men were all that remained of the expedition which had set out nearly three years before, but this ship and its handful of survivors had circumnavigated the earth for the first time in history and had proved beyond question that the earth is a globe.

220 Mexico and Peru In the same year that Magellan set forth upon his great voyage Hernando Cortez at the head of a Spanish army entered the city of Mexico, the capital of the Aztec emperor Montezuma. The Aztec empire was quickly conquered and the authority of Spain soon extended westward to the shores of the Pacific. Five years after Cortez had succeeded in making himself master of the capital of Montezuma, Francisco Pizarro and two companions fitted out a small force for the purpose of sailing down the Pacific coast of South America and conquering any people whom they might find there. Pizarro's first expedition was a failure and he met many difficulties in his later attempts, but in 1532 he invaded the great empire of the Incas, captured the emperor and made Peru a province of the Spanish crown.

These Spanish conquests far across the Pacific affected the Orient in two ways. In the first place the enormous quantities of gold and silver which flowed into Spain from Mexico and Peru furnished Europe with an abundant supply of money that could be exchanged for the products of the Far East. In the second place the occupation of Mexico established the Spaniards permanently on the American side of the Pacific Ocean and made it possible for them to follow up the claims which resulted from the voyage of Magellan.

221 Spanish Expeditions after Magellan Immediately after the return of the *Victoria* to Spain in 1522, Charles I (better

known as Emperor Charles V of the Holy Roman Empire) determined to send a new expedition to the Far East by the route which Magellan had discovered. It was nearly three years, however, before this second expedition was ready to start. In July, 1525, it sailed from Corunna under the command of García Jofre de Loaisa, who was appointed captain general of the fleet and governor of the Moluccas. Other prominent officers of the expedition included Del Cano, who had commanded the *Victoria*, and Andrés de Urdaneta, a soldier-priest-scientist of high ability and character. Loaisa's expedition was a complete failure, the captain general and Del Cano both died during the voyage across the Pacific, several ships were wrecked, and the remainder of the fleet arrived in the Moluccas only to be captured by the Portuguese. After the capture of the fleet Urdaneta remained in the Moluccas until 1535, becoming thoroughly familiar with the geography of the East Indies and gathering much information which was later useful to his countrymen.

Two other Spanish expeditions to the Moluccas were equally unsuccessful. In 1526 Sebastian Cabot sailed from Spain with a fleet that turned back before reaching the Strait of Magellan. The next year saw the dispatch of an expedition from Mexico under Alvaro de Saavedra. This expedition succeeded in reaching Mindanao and the Moluccas, where it picked up a few survivors of the Loaisa expedition, but adverse winds prevented its return to Mexico, and Saavedra was finally compelled to surrender to the Portuguese.

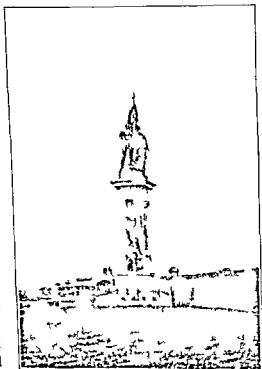
222. *Rival Claims to the Moluccas.* These Spanish expeditions, sent out for the purpose of establishing Spain's authority over the Moluccas, had all been successfully opposed by the Portuguese, who now had many ships and a number of strong ports in the East Indies. The Spanish government claimed that the Moluccas lay on their side of the Demarcation Line, while the Portuguese declared that they had been the first to reach the islands and that the islands lay on the Portuguese

side of the line. Geographical knowledge regarding the eastern regions was not very exact in those days and the Spanish were probably sincere in making their claim. As a matter of fact, however, the Portuguese were right and the Spanish were wrong with regard to the location of the islands. In 1524 two attempts were made to settle this dispute by negotiation but both countries insisted upon their claims and no agreement could be reached. After the failure of the Saavedra expedition Charles V began to grow discouraged, in 1529 therefore he was willing to agree to a settlement with Portugal. By the Treaty of Saragossa Spain for the sum of three hundred and fifty thousand gold ducats gave up her claim to the Moluccas and agreed that the Line of Demarcation in the Pacific should be drawn two hundred ninety seven and a half leagues east of the Moluccas.

223 *Villalobos in the Philippines* For thirteen years Charles respected his agreement with Portugal but in 1542 a fresh expedition was sent out from Mexico to the East Indies. This expedition was under the command of Ruy López de Villalobos who received instructions to avoid the Moluccas and to establish permanent settlements in the Western Islands—a name which was then generally used for the Philippines. Villalobos touched at Mindanao at Sarangani and at Leyte and named this last island *Felipina* in honor of the Spanish crown prince who later became Philip II. At all these places the people were hostile so the Spaniards had difficulty in securing food and found it impossible to establish a settlement. Finally Villalobos turned southward to the Moluccas where like his predecessors he was compelled to surrender to the Portuguese.

224 *Colonization of the Philippines* More than twenty years passed after the failure of the Villalobos expedition before the Spanish government was ready to make a fresh attempt in the Far East. In 1556 King Charles of Spain was succeeded by his son Philip II in whose honor the island of

Leyte had been named *Felipina*. The name "*Las Felipinas*" had come to be used by the Spanish to designate the entire group and the new king soon made up his mind that these islands since they bore his name should also be brought to acknowledge his sovereignty. In November 1564 an expedition which consisted of four ships with a force of three hundred and eighty men was dispatched from the Mexican port of Navidad. This expedition was commanded by Miguel Lopez de Legaspi and his chief adviser and navigating officer was the soldier priest Urdaneta (§ 221). Because of the fact that the Moluccas and the Philippines both lay on the Portuguese side of the Line of Demarcation Urdaneta believed that the expedition should attempt to colonize the island of New Guinea.



THE LEGASPI URDANETA MONUMENT

The Mexican government gave Legaspi instructions to seize and colonize the Philippines. These orders he felt bound to obey.

On his arrival in the islands Legaspi found most of the people hostile and he had great difficulty in securing a fresh supply of food for his fleet. At Bohol however the people and their chiefs were quite friendly so he stopped here for food and held a council of his officers to decide what should be done.

The council decided that Cebu where Magellan had met his

death, would be the most satisfactory location for a colony, and on April 27, 1565, this town was attacked and taken by storm. After the construction of a fort for the defense of the town Ilegaspi felt that he could safely send one of his ships back to Mexico with a report of his success, and fresh forces were soon on their way to assist him in the work of conquest and colonization. Forty four years after Magellan's arrival in the Philippines the Spanish at last succeeded in gaining a permanent foothold in the Far East.

QUESTIONS

I Why was western Europe driven to seek new roads to the Orient toward the end of the fifteenth century? Who opened the road? What explorations made possible the discovery of a new route to the Far East? What effect did the Portuguese discovery have upon Lisbon?

II Sketch the conditions in India at the close of the fifteenth century. Why did a conflict arise between the Portuguese and the Arabs? Why do we not have such conflicts today? What was Albuquerque's policy? Why was it so important? What was the result of the trouble between the Arabs and the Portuguese at Malacca? To what did Malacca owe its importance? What steps did Albuquerque take to continue this importance?

III What route to the Indies did Spain follow? Look on the map and locate the line which was to separate the Portuguese and the Spanish possessions. Give a full account of Magellan's career. What was the fate of the Loaisa and Saavedra expeditions sent out by Spain? Why did both Spain and Portugal claim the Moluccas? How was the dispute settled? What were the instructions given to Villalobos? Were the Philippines on the Spanish side of the line established by the treaty of 1529? When and where did the Spanish establish their first colony in the Philippine Islands? Did they wish the islands for a colony only or for a center of imperial and commercial expansion or for a center of religious expansion?

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CHRONOLOGY OF ORIENTAL HISTORY (1500-1850)

MALAYSIA including Indo-China	INDIA	CHINA	DATE	KOREA	JAPAN	IMPORTANT WESTERN EVENTS
1511 Bay of Neung becomes the ru of Burma 1564 Legation established to the Philip- pines 1565 Native Samese dynasty founded 1571 Mania captured, Mania gal road table begun	1555-1605 Akbar	1557 Macao founded Christians in Siam re- enter China	1550		Nobunaga begins to reunite the country 1590 H. deyscha unit 1592 Span sh reach Japan from Manila 1600 Dutch reach Japan 1603 Iyeyasu founds the Tokugawa Shogunate	Drake's expedition on 1580 Union of Spain and Portugal 1588 Defeat of the Spanish Armada
1595 Dutch reach Java 1600 Annam divided into (1) Tongking and (2) Annam and Cochinchina An archipelago appointed for Manila 1602 Dutch East India Company formed	1600 English East India Company formed	1601 Dutch reach China	1600	Japanese invasions on Korea closed		
1613 Massacre of Amboyna	The Moguls and English defeat the Portuguese	1617 English reach China 1644 Tz'ing (Ming) dynasty 1661 Kangxi 1685 Empress at peace		1677 Manchu invasion	1622 Great Christian persecution begun 1624 Span sh expelled from Japan 1631 Japan closed to foreigners	1607 Founding of Jamestown the first permanent colony of England in America
1618 Dutch capture Malacca 1688 French expelled from Siam	1610 Madras founded 1658-1707 Aurangzeb 1668 Bombay founded French found Surat	1689 Treaty of Nerchinsk with Russia				Civil war in England

or Villalobos either failed to reach the island or was eventually captured by the Portuguese

Not until the Legaspi expedition reached the Philippines did Portugal have a European neighbor in the East Indies and this establishment of a permanent Spanish colony in the



AN ANCIENT TEMPLE ARCH

This ruined building on the island of Bali was already old when the first Europeans reached Malaya

Philippines produced almost no change in Portugal's commercial position. The Spanish, unlike the Portuguese, were not primarily a commercial people and their new colony could trade with Europe only by the way of Mexico. But from 1565 there were these two streams of European influence flowing into the Far East. From Spain as well as from Portugal came soldiers and missionaries to establish European control or to scatter European ideas through the East Indies and other parts of the

Orient. Until the close of the sixteenth century the Portuguese and the Spanish were free from the competition of the other European nations; the only opposition to their growing power was the opposition that came from the peoples whose lands they had invaded.

226 Portugal's Commercial Empire The explorations which resulted in the Portuguese discovery of a route to the Far East had been carried on for the purpose of making Por

tugal a commercial power; and the achievements of Albuquerque at Goa, at Malacca, and elsewhere had given the Portuguese complete control over the trade between Europe and the Eastern world. Lisbon, as we have seen, became the spice market of the West; and ships from every seaport in Europe came there to exchange the goods of their own countries for the products of the Orient. Much of the trade among the nations of the East also passed through Portuguese hands, or was compelled to yield to the Portuguese some share in the profits. Persia and Egypt could now obtain spices only through the Portuguese, while at Malacca every effort was made to encourage visits from the Siamese, Chinese, and other commercial peoples of the Far East. Nor did the European conquerors merely encourage these Eastern merchants to seek their spices at Malacca. Strong methods were employed to exclude all non-Portuguese from direct trade with the islands from which the spices came, and the capture of ship after ship belonging to the Spanish shows how effectively Portugal policed the Moluccas.

This absolute monopoly of the spice trade was not achieved by the efforts of private Portuguese merchants. The earliest explorations had been fitted out by the Lisbon government, and the government retained direct management of the trade as it developed. Royal governors and viceroys directed the operations in the Far East, royal ships patrolled the Moluccas to seize any trespassing outsider, other ships belonging to the king brought home the cargoes of spices for Europe, and the royal treasury received the largest share of the profits resulting from the commerce. Portugal was converted into a great trading company, with the government as its board of directors, all the energies of the nation were devoted to maintaining its great commercial empire, — many times as large, in area and population, as the little kingdom by which it was controlled.

227. Missionary Work of the Portuguese. The Portuguese did not attempt to develop colonies in the regions over which

they extended their influence. From the time of Albuquerque, they adopted the policy of maintaining a number of strongly fortified ports as bases for their commercial activities, but the Portuguese at these places were merchants and soldiers, not colonists. Commercial operations, the patrol of the sea, and the defense of the fortified ports made such heavy demands upon the population of Portugal that few able bodied men could have been spared for the work of founding colonies. But while the Portuguese made no efforts at colonization it was not long before they began to undertake missionary work among the peoples within their expanding commercial empire. In the early days each expedition and each commercial post had been provided with priests, but these priests were charged with the duty of looking after the spiritual welfare of the Portuguese, and made no attempt to win converts. In 1521 however, Portugal came under the sway of a new monarch John III, who looked upon his connection with the Far East as furnishing him with an opportunity for spreading the Gospel of Christ to the uttermost parts of the world. Missionaries were sent to India, to Malacca, to the islands of the East Indies and even to regions lying outside the field of Portuguese control. This missionary work grew so rapidly that a Bishop of Goa was appointed in 1538. Nineteen years later the Bishop of Goa was raised to the dignity of an archbishop who rivaling the viceroy in power and dignity exercised authority over the missionary work throughout the entire Far East.

228 The Portuguese in Indo-China The Portuguese had opened diplomatic relations with the strong states of Indo-China especially Siam and Burma as soon as they became masters of Malacca and it was not long before they had established trading posts at a number of Siamese and Burmese ports. In Siam the newcomers appear to have confined themselves to legitimate trading operations but in Burma the frequent civil wars supplied them with opportunities for less peaceful activities. Hundreds of Portuguese adventurers took service under

the rival warring kings, and in 1544-1545 a force of Portuguese mercenaries had an important share in capturing and looting the flourishing city of Martaban. Through their participation in these struggles the Portuguese succeeded in gaining, for a brief period, considerable influence in the southern part of Burma. Early in the seventeenth century Philip de Brito, a Portuguese soldier of fortune, rose to be governor of a small city in southern Burma. Taking advantage of a civil war, De Brito assumed the title "King of Pegu" and made an attempt to rule southern Burma as a province of the Portuguese Empire, but his capital was soon taken by the Burmese, and De Brito was put to death.

229. Growth of Spanish Power in the Philippines When the Legaspi expedition reached the Philippines the Spaniards were acquainted only with the southern islands of the group, for which reason Cebu was selected as the place for their first settlement. This location, however, soon proved to be unsatisfactory. The Cebuanos remained hostile to the invaders, it was difficult to secure here an adequate supply of food, and the Portuguese suspicious of a Spanish settlement so near the Moluccas sent an expedition to destroy the colony. Therefore Legaspi soon transferred his settlement to the northern side of Panay Island while expeditions were sent to explore other islands still farther north. By 1569 the Spanish had established their authority at a number of places north of Panay and had reached the southern part of Luzon. In 1570 an expedition was sent to Manila at that time an important commercial town ruled by a Mohammedan sultan. The following year Manila was captured and transformed into the Spanish capital of the Philippines. Strong forces were now sent to all parts of the islands for exploration and conquest. So energetically was this work carried out that by 1576 eleven years after the Legaspi expedition reached the islands the Spanish had established their power over as much of the Philippines as they ever really succeeded in ruling.

230 Nature of the Spanish Rule In the regions which they brought under their control the Spanish established themselves as lords over a conquered and subject people. The Filipinos were compelled to pay tribute for the support of their conquerors and were often drafted to cut timber for buildings to work upon roads and other public improvements or to row the Spanish ships. In return for their tribute and their forced labor the Filipinos in spite of the humane Laws of the Indies issued by the Spanish monarchs received few benefits from the rule of their new masters. Most of the Spaniards in the Philippines cared nothing for the welfare of the people under their control but were interested only in increasing the amount of the tribute which the Filipinos could be compelled to pay. The only improvements in the condition of the people were those brought about by the labors of missionaries. Philip II was a devoted supporter of the Catholic Church and was extremely anxious to spread Christianity to all parts of his domains. many missionaries were therefore sent out to preach the Gospel in his new possession. In 1581 a bishop was appointed for Manila and ten years later there were a hundred and forty priests in the islands. By 1600 the bishop had been raised to the rank of archbishop the number of priests had increased to more than four hundred and Christianity had become firmly established. In addition to spreading Christianity the missionaries tried to help the Filipinos by teaching them improved methods of agriculture and other valuable lessons in industry. They opened schools in various parts of the islands laying the foundation of a church educational system which culminated in 1601 with the establishment of a college at Manila.

231 The Trade of the Philippines the Manila Galleon Although the Philippines are very conveniently located for commerce with the neighboring countries the Spanish government discouraged all attempts to make the new colony a center of trade with the Far East. Influential people in Spain

convinced the king that if trade grew up between the Philippines and Spanish America, the gold and silver of Mexico and Peru would flow out to the Far East instead of coming to Spain. The government therefore imposed severe restrictions upon trade between the Philippines and America. Trade was allowed only between Manila and the ports of Mexico; only one ship was permitted to make the round trip each year; the value of the annual cargo was not to exceed a certain fixed amount, and the right of participating in the trade was limited to high government officials and their friends. Trade between the Philippines and the ports of Spain was practically out of the question; the route by way of the Cape of Good Hope was controlled by the Portuguese, while the voyage by way of the Strait of Magellan was far too long and dangerous.

As a result of these restrictions, therefore, the only trade between the Philippines and the Western world was that carried by the annual ship from Manila to Mexico, the "Manila galleon." For two hundred and forty years (from 1571 until 1811) this yearly voyage was an important event to the Spanish of Manila. If a voyage was successful, the cargo, which con-



A SPANISH GALLEON

The Manila galleons, whose annual voyages were such important events in Philippine commerce, were ships of this type

sisted of the finest Oriental products and often represented an investment of a quarter of a million pesos would be sold in Mexico at a hundred per cent profit. But there were stormy pirates and uncharted seas to be feared, hence one could never tell whether the venture would result in a handsome profit or in a total loss. Some of the galleons were lost but the successful voyages resulted in a steady flow of Mexican silver into the Philippines and from there into other parts of

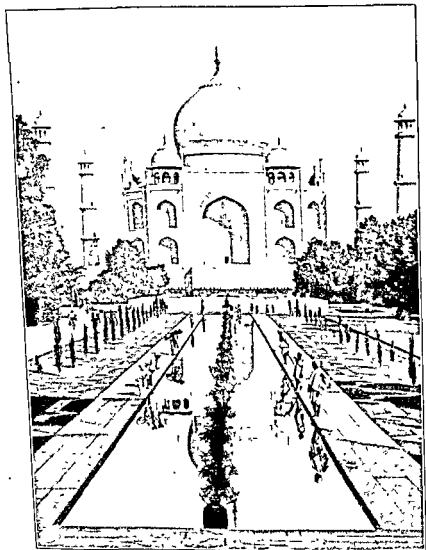
English ship had found its way to Far Eastern waters, and England had shown herself to be the equal of Spain and Portugal in the art of seamanship

233. Union of the Portuguese and Spanish Crowns. On his return voyage Drake had sailed through the Moluccas and even touched at Ternate and other places; but his ship was already so heavily laden with Spanish gold and silver that he made no effort to open trade with the people of the Spice Islands. Like the other people of western Europe, the English were obtaining a plentiful supply of spices, at a reasonable price, from the Portuguese. So long as this supply was available, there was little reason for the English to face the difficulties and dangers which would be involved in direct trade with the Indies, much greater profits could be obtained by piratical attacks upon the Spanish treasure-ships than could possibly result from entering into competition with the Portuguese. But in 1580, the same year that saw Drake's return from this world-encircling voyage, Philip II of Spain seized the Portuguese crown and placed it upon his own head. This event did not unite Spain and Portugal into a single kingdom; throughout his reign Philip kept the administration of the two countries separate and appointed none but Portuguese to official positions in the eastern possessions of his newly acquired kingdom. Yet the fact that the two countries now had the same king drew Portugal into Spain's wars with England and Holland, with the result that Lisbon was closed to the English and Dutch merchants.

234. The Dutch and English Invasion of the Far East. For a number of years England and Holland were able to obtain spices, in small quantities and at a much higher price, through the hands of neutral merchants. The destruction of Philip's "Invincible Armada," in 1588, broke the Spanish naval power, and it was not long after this that the Dutch and English determined to send their own ships to the East Indies for the spices which were now so difficult to obtain from Lisbon.

wrest from Portugal the great port of Malacca which for a hundred and thirty years had been second only to Goa as a Portuguese commercial base. The English attacks upon the Portuguese position were chiefly directed at the western section of the far flung line of trading posts, but here they were hardly less destructive than the Dutch attacks farther east. In 1611 the English defeated a Portuguese fleet off Cambay; in 1615 they gained an even more sweeping naval victory over the Portuguese in a battle off Surat. A few years later Mocha at the entrance to the Red Sea was seized by the English forces; in 1622 Ormuz near the mouth of the Persian Gulf was taken by the Persians and the English. The loss of these two important ports was a severe blow, since it deprived the Portuguese of their control over trade in the Red Sea and the Persian Gulf.

238 **Exhaustion and Decline of Portugal** Nor were the Dutch and the English the only enemies against whom the Portuguese were now compelled to defend themselves. As early as 1570 Goa had been attacked by the forces of Akbar on which occasion only the desperate heroism of the Portuguese garrison had saved the city from falling into the hands of the Mogul conqueror. About the same time the growing hostility toward the Portuguese had resulted in similar attacks upon Malacca and other strongholds. Before the arrival of European enemies however the Portuguese had always been able to defend themselves. With the coming of the Dutch and English the anti Portuguese activities of the local rulers increased. In Ceylon and in the East Indies the Dutch made common cause with those who had come to hate the domination of Portugal while the English adopted the same policy in India and in Persia. The result of the struggle was not long in doubt. Even in times of peace Portugal had been compelled to draw heavily upon her man power to maintain her vast empire. These constant wars against overwhelming odds soon resulted in complete exhaustion. In 1629 Shah Jehan the grandson of Akbar captured the city of Hughli and took a



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THE TAJ MAHAL AT AGRA, INDIA

thousand Portuguese prisoners, thus giving notice that the downfall of Portuguese power in India was at hand ¹

239 The Commercial Mastery of the East falls to the Dutch and English. The capture of Malacca by the Dutch in 1641 practically marked the end of Portuguese power in the East. Some fragments of her former greatness still remained, but these fragments gradually fell from the grasp of the exhausted nation. Goa, Daman, and the island of Diu in India, Macao in China, and one half of the little island of Timor are all that remain today to remind us of the power which Portugal once enjoyed. From the capture of Malacca, the commercial mastery of the East lay between Holland and England.

QUESTIONS

I For how long a period were Portugal and Spain without other European rivals in the Far East? Why did the Spanish not become commercial rivals of the Portuguese? How did Portugal get and maintain complete control over trade between Europe and the Far East? Why may Portugal at this time be compared to a great trading company? Describe the missionary work of the Portuguese, the relations of the Portuguese with Siam and Burma.

II Trace the growth of Spanish power in the Philippines to 1576. What was the Manila galleon? What did Drake accomplish? Why did he not attempt to engage in trade in the East Indies? When were the crowns of Spain and Portugal united? Show how this affected Portugal, Holland, and England. When was the Dutch East India Company formed? the English East India Company? How did they differ from the Portuguese merchants?

III What was the weakness of the Portuguese commercial empire? Where was it attacked by the Dutch? by the English? Who else joined with the Dutch and English in attacking the Portuguese? Point out on the map the present Portuguese possessions in the Far East.

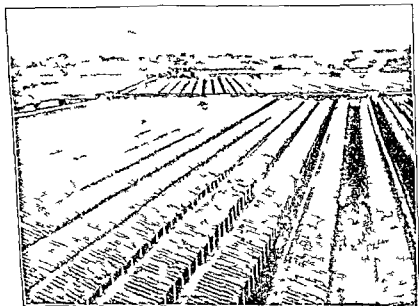
¹ Shah Jehan has an even better claim to an honorable place in history. In 1632, three years after this martial exploit, he commenced the erection of the beautiful Taj Mahal, built as a tomb and a memorial to a beloved queen.

CHAPTER XIX

CHINA UNDER THE MING EMPERORS

1368	First Ming emperor expels the Mongols from China
1368-1398	Reign of Hung Wu
1402-1424	Reign of Yung Lo
1405-1434	Expeditions of Cheng Ho in the East Indies
1516	Portuguese ships reach the coast of China
1557	Portuguese allowed to settle at Macao
1584	Matteo Ricci reaches Canton
1601	First Dutch ships reach Macao
1637	English attempt to open trade at Canton
1642	The rebel Li Tze-ching proclaims himself emperor
1644	China conquered by the Manchus

been widely established by John of Monte Corvino and his fellow workers, suffered from the fact that they had received favor and support from the Mongol emperors. When the Mongols were overthrown, the Christian religion became the object of widespread popular opposition, in a very short time, therefore it completely disappeared. For the first century and a



A PORTION OF THE EXAMINATION HALLS NANKING

Here each locked in a narrow cell the candidates for official post wrote the examination papers. This picture was taken from one of the several towers from which a strict watch was kept in order to prevent any outside assistance to the candidates.

half of the Ming period direct intercourse between China and Europe ceased to exist and only a few European travelers succeeded in finding their way into the territories of the empire.

242 **The Great Emperors of the Ming Dynasty** The power of the new dynasty was put upon a firm foundation by the wise statesmanship of two great emperors. Hung Wu (1368-1398) and his son Yung Lo (1402-1424)

Hung Wu, whose success as a rebel leader raised him to the imperial throne, began life as the son of a poor laborer; but neither his humble origin nor his lack of education could prevent him from becoming a successful general and a wise ruler. Throughout his long life he always retained his early simplicity of tastes and his deep sympathy with the people from whom he came, while, like all great rulers in history, he strove to give his country such a government that even the poorest subject would be protected in his rights. Fully appreciating the fact that the character of a government depends upon the character and ability of its subordinate officers, Hung Wu made every effort to secure well-qualified men to serve as his representatives throughout the empire. He restored the ancient system of civil-service examinations, so that all public officials, being familiar with the teaching of Confucius, would be guided in their actions by principles of justice and propriety. In order to prevent the evils of favoritism in local administration — perhaps, also, with the idea of drawing the different parts of the empire more closely together — he introduced the policy of appointing officials to positions outside the provinces in which they were born. Knowing that officials often try to hide unpleasant facts from the emperor, he issued a decree providing severe penalties for those who failed to report any disaster which occurred in their districts. In many of his wise decisions Hung Wu seems to have been guided by the advice of his empress, who, until her death in 1382, constantly exerted a gentle influence in favor of peace and justice.

Yung Lo, who came to the throne about four years after his father's death, was not the lawful successor but seized the throne by leading a revolt against his own nephew. Although he was usurper, Yung Lo soon showed himself to be such an able and energetic ruler that the Chinese have always regarded him as one of their greatest emperors. It was he, as we have seen (§ 137), who transferred the capital of the empire from

Nanking to Peking The reasons for this step can easily be seen Only from the north was China in danger of attack, Yung Lo wished to be located at a point where he could watch over the northern frontier and take measures to repel any threatened invasion by the Tartars Although the rule of Yung Lo was not so mild as that of his father, he steadily improved the administration of justice and did much to correct various evils in local government

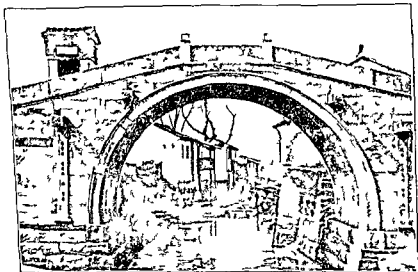
243 *China and her Neighbors* The Ming period in Chinese history was almost entirely free from wars of foreign conquest The first Ming emperor, after driving the Mongols beyond the Great Wall, followed them into Manchuria in order to crush their military power, while Yung Lo carried on wars in Indo China and in regions outside China's western frontier But even Yung Lo, who was the most warlike monarch of the dynasty, was usually willing to live in peace with his neighbors and to devote his energies to the problems of internal government China therefore enjoyed during the greater part of this period, the friendship and respect of the other countries in the Far East

We have already seen (§ 194) how China's prestige was established throughout the Malay world by the expeditions under Cheng Ho After 1415 Cheng Ho's expeditions lost much of their warlike character from this time Yung Lo and his successors were willing to depend upon peaceful embassies to maintain their influence Envoys were sent to Java to Sumatra and to various parts of Indo China These states as well as Korea and the Lu chu Islands sent their tribute bearing embassies at regular intervals to the Chinese court Even the Japanese although some of their lawless countrymen frequently indulged in piratical attacks upon the coast of China were glad to renew the commercial relations which had been interrupted by the aggressive foreign policy of Kubli Khan Only from one direction was the peace of China seriously threatened in the north, the region from

which the empire had been so often invaded during past ages, the warlike Tartar tribes soon were gathering strength for a fresh attack upon the prosperous lands south of the Great Wall

244 Good Government under the Mings Since the Ming emperors were content to follow a purely defensive policy upon the frontiers they were able to devote their energies to domestic affairs. In this field much was done to foster the welfare of the Chinese people. Imperial commissioners were appointed to inspect and to improve the waterways throughout the empire. reservoirs and irrigation canals were maintained to provide adequate supplies of water in times of drought while river channels were dredged and dikes were built to guard against the danger of floods. Public granaries were established in all parts of the country in order to insure a food reserve in case of poor crops. Taxes were revised downward and the actual burden of taxation was further reduced by employing the army to transport the tribute rice from the provinces to the capital. The need for an abundant supply of currency was met by the continued use of paper money a thing which had impressed Marco Polo as such a wonderful device and the value of these government bank notes was maintained by the provision that seventy per cent of all taxes

never been surpassed in their history. Art and architecture flourished as in the great days of Han and Tang. A number of China's greatest painters arose to produce pictures rivaling those of contemporary Italy, while splendid buildings were erected at Nanking, at Peking, and in other parts of the country. The same artistic spirit appeared in many of the



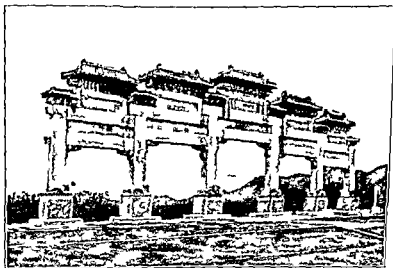
A CHINESE BRIDGE

China is remarkable for its great number of beautiful bridges. The bridge in the picture is located not far from Nanking and spans one of the many canals which intersect the Yangtze delta region.

country's industries, the bronze vases and the porcelains of the Ming dynasty being especially famous for their graceful shapes and their beautiful workmanship. Although the European Renaissance had been in progress for more than a hundred years, China at the end of the fifteenth century was still far ahead of Europe in wealth, industry, and culture.

246 **Arrival of the Portuguese in China.** As a result of Albuquerque's courtesy toward the Chinese at Malacca (§ 213), good reports concerning the Portuguese had been carried back

to China when the first Portuguese ships reached Canton in 1516 they were therefore favorably received and had no difficulty in exchanging their cargoes for Chinese goods. The following year four Portuguese ships reached the coast of China bearing an envoy from the viceroy at Goa and two of the ships with the envoy were allowed to proceed to Canton.



THE MARBLE PAILLOW AT THE MING TOMBS

In a quiet valley north of Peking there stand the tombs of Yung Lo and his twelve successors to the throne. The splendid Pailow shown in the picture marks the entrance to the Holy Way leading to the tombs.

The Arab merchants at Canton who were bitter against the Portuguese because of their seizure of Malacca tried to convince the Chinese officials that the newcomers were barbarian pirates but the Portuguese behaved so politely that their envoy Thome Pires obtained permission to visit Peking. The good behavior of the first Portuguese was not imitated by those of their countrymen who later reached the coast of China. Shortly after Pires received word that he might pro-

several years, perfecting their knowledge of the Chinese language and winning a reputation as scientists. After several years at Canton, Ricci threw off his Buddhist disguise and adopted the costume of a Confucian scholar. From Canton Ricci now proceeded northward first to the Yangtze valley and then to Peking, where, in 1601, he was actually received in an audience by the Ming emperor Wan Li.

251. Ricci and his Successors at Peking. Ricci was a brilliant scholar and a man of great tact. Moreover he had become such a master of the Chinese language that he was able to converse with the educated Chinese about their own Confucian Classics, as well as about the science of the West. He was therefore able to win respect and toleration for himself and for his religious ideas. This toleration at Peking made it possible for Ricci's fellow missionaries to carry on their teaching in the provinces, and Christianity soon obtained throughout the empire a stronger position than the one which it had lost with the overthrow of the Mongols. After the death of Ricci, in 1610 other able members of the Jesuit order succeeded in retaining the continued good will of the Chinese emperors and their officials. About twenty years after Ricci's death another Jesuit, Adam Schaal, rose to be even more influential than Ricci had been. Schaal and a fellow Jesuit were appointed members of the Board of Astronomy, in this post Schaal served with such distinction that, after the fall of the Ming dynasty, he was reappointed to the same position by the Manchu government.

252. The Dutch at Canton and Formosa. When the Dutch reached the Far East they lost little time in following their Portuguese rivals to the coast of China. In 1604 three ships of the Dutch East India Company arrived at Macao, where they requested permission to trade. The Chinese officials at Macao who had begun to regard all new arrivals with suspicion were informed by the Portuguese that the Dutch were a nation of ferocious pirates, so the permission was not granted.

Eighteen years later, after the Dutch had established their new headquarters at Batavia, a fleet was sent to Macao with instructions to open trade there by force, if force was necessary. Without attempting to negotiate, the commander of the fleet landed a strong body of troops for an immediate attack upon Macao. The attack was a disastrous failure, and the Portuguese, aided by Chinese forces, drove the Dutch back to their ships with heavy losses. Repulsed in their attempt upon Macao, the Dutch proceeded northeastward to the Pescadores Islands, the group of small islands lying between Formosa and the coast of Fukien province, where they established a trading post. A few years later the Dutch gained a foothold upon the large island of Formosa. In 1630 a settlement was made at Tai wan, on the west coast of the island, where Fort Zelandia was erected, other settlements were made at Kelung, on the northern coast, and at other points. Formosa was favorably situated for trade with Japan, as well as with the coast of China and the Dutch remained in control of the island until 1662 when they were driven out by the "pirate patriot" Koxinga (§ 321).

253 Early English Efforts to open Trade The English East India Company was far behind its Dutch rival in its attempts to open trade with China. In 1623 some of the company's representatives in the East were strongly in favor of securing a position in Formosa which would make it possible to control all trade between China and Japan, but the directors in England objected to the proposal. In 1637 several English ships, under the command of Captain Weddell, arrived at Canton being the first English ships to attempt to open trade with China. Although Captain Weddell had stopped at Goa and had received from the Portuguese viceroy formal permission to trade at Macao the Portuguese merchants at that port did everything in their power to cause trouble between the local officials and the English. Irritated at the long delay in obtaining the necessary permit from the

Chinese officials, the English captain sent two of his small boats to explore the channel to Canton, with the result that the local authorities became firmly convinced of his hostile intentions. A few days later a clash occurred, apparently by accident, between the English ships and one of the forts guarding the river, the fort was bombarded and stormed, and the ships proceeded up to Canton, where they were allowed to exchange their cargoes for sugar, ginger, and other Chinese commodities. Following this stormy episode the English made one or two half-hearted attempts to open trade, but it was not until 1670, twenty-six years after the downfall of the Ming dynasty, that the English company actually secured a share in the commerce of China.

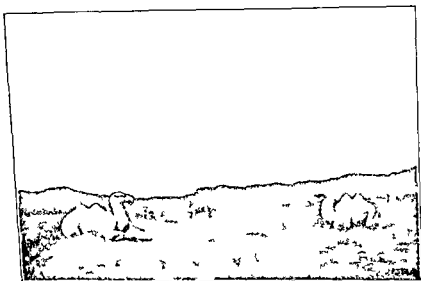
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Manchus, served to arouse in their leader a feeling of bitter hatred toward the rulers of China.

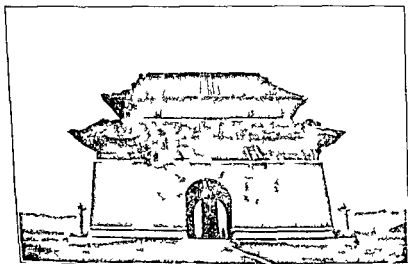
255. The Beginning of War with the Manchus. In 1618 the Manchu leader, Nurhachu, drew up a list of grievances against the Mings and issued a formal declaration of war. Nurhachu soon succeeded in conquering all the Ming allies in Manchuria and in overrunning all Chinese territory outside the Great Wall, but this massive barricade and the line of strongly fortified cities continued to block his triumphant progress. In 1626 Nurhachu died and was succeeded by his son Taisung, who, shortly after his succession, assumed the imperial title and gave to this newly established dynasty the name "Tai Tsing" ("Great Pure"). The Korean king, faithful in his allegiance to the Ming emperor, had been giving considerable aid to the Chinese, but in 1627 the Manchus invaded Korea and forced the king to become a vassal of the newly created emperor at Mukden. Despite these successes outside the Great Wall, and despite the nonmilitary character of the Chinese, the Manchus were still unable to gain a firm foothold inside the territories of the empire. Although Peking was torn by political discord and intrigue, a strong Chinese army held the pass at Shanhaikwan, China's Thermopylae.¹

256. The Rebellion of Li Tze-chung. As early as 1621, however, popular disturbances in various parts of the empire began to show that the Ming government was losing the respect and support of the nation. These disturbances, which first appeared in the districts at a distance from Peking, steadily increased and spread toward the capital. The long and costly struggle against the Manchus, the destruction of property by the Manchu raids into the northern provinces, and severe droughts in a number of districts all caused widespread suffering and discontent. Brigand leaders, recruiting their forces from the thousands of desperate, homeless men,

¹ See J. H. Robinson, F. P. Smith and J. H. Breasted *Our World Today and Yesterday* p. 40. Ginn and Company, 1924.



The Avenue of Stone Figures



A Memorial Arch
ON THE WAY TO THE MING TOMBS

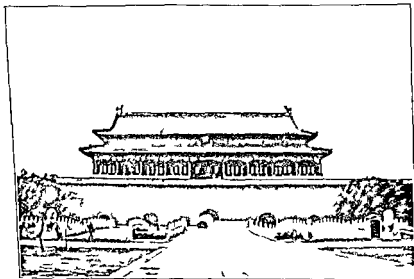
were able to become actual rulers over large areas while the authorities at Peking occupied with the war against the Manchus dared not withdraw troops from the northern frontier to deal with these marauders

The most powerful of these robber chieftains was a man named Li Tze ching who gradually extended his power over the entire province of Honan south of the Yellow River In 1642 Li Tze-ching invaded the adjoining province of Shensi At Si an fu the old Tang capital of the empire Li proclaimed himself emperor of China and declared that the Mings by their corruption had proved themselves totally unfit to hold the power Unable to decide whether to retreat southward to Nanking or to summon his army from the frontier the emperor hesitated until it was too late for either step Peking was captured without a struggle the emperor committed suicide and Li Tze-ching established himself for a brief period upon the imperial throne

257 Wu San kwei and the Manchus At this time the imperial army at Shanhaikwan was under the command of an able general named Wu San kwei For a while Wu San kwei was uncertain as to what he should do but he finally decided to call upon the Manchus for assistance in driving the usurper from the throne With this assistance Wu succeeded in defeating the rebel army Li Tze-ching retreated from Peking into the western provinces where he was finally captured and put to death Although the Manchus were quite willing to assist Wu San kwei against the rebel leader they had no intention of restoring the Mings to their lost throne As soon as they secured possession of Peking and a part of north China they transferred their capital from Mukden to Peking The young Manchu ruler was proclaimed emperor of China as the first monarch of the Tai Tsing dynasty and the forces of the invaders proceeded to the gradual conquest of the empire Convinced of the hopelessness of the Ming cause Wu San kwei now definitely allied himself with the Manchus to whom

he rendered valuable service by bringing about the peaceful submission of the western and southwestern provinces ¹ The Manchus rewarded him for his services by appointing him to rule as viceroy over the provinces which he succeeded in pacifying

258 Completion of the Manchu Conquest (1644-1650) For a while the adherents of the Mings maintained a resistance



GATE OF HEAVENLY PEACE

The main entrance to the Forbidden City Here in the center of Peking the Manchu emperors established themselves after the fall of the Ming dynasty in 1644

against the southward advance of the invaders Six Ming emperors followed each other in rapid succession first at Nanking and later at Hangchow but province after province submitted to the Manchu sway and the last Ming emperor was finally compelled to seek refuge with the king of Burma

In 1650 the city of Canton was taken by the Manchus and the conquest of China may be regarded as complete. The loyal supporters of the old dynasty still continued the war upon the sea but on land the rule of the Manchus was accepted.

The rapidity with which the Manchus succeeded in establishing their control over the empire was partly a result of their policy of employing Wu San kwei and other Chinese officers as their representatives in many of the more difficult regions. Much more important however was their conciliatory attitude with regard to the maintenance of the old traditional methods of government. No changes were made in the fundamental laws of the land. No increase was made in the light taxation imposed upon the people. The old system of official examinations was maintained and the majority of even the highest provincial offices continued to be filled by Chinese officers. In the great administrative boards at Peking equality between Chinese and Manchus was carefully maintained. As far as the people of the country were concerned two facts alone gave evidence that there had been a change of rulers: the wearing of the queue was imposed as a symbol of submission and Manchu troops were stationed at a number of important cities as a precaution against any attempted rebellion.

After nearly three centuries of good government the Ming dynasty was overthrown even more quickly than the founder of the line had overthrown the Mongols. Few of the Ming emperors were bad rulers: most of them were unusually able men who strove to secure the welfare of their people. In view of the generally good character of the Ming rulers the reason for the sudden downfall of the dynasty may perhaps be found in their failure to recognize that the tribes of the north were not inspired by the same pacific ideals as the people of China. But the wisdom and soundness of their government in internal affairs are proved by the prosperity which the country enjoyed during their rule and by the fact that the new dynasty

was able to govern the empire with hardly a single change in the administrative machinery which the Mings had organized

QUESTIONS

I When was the Ming dynasty established in China? Why was the establishment of the new dynasty followed by the interruption of intercourse with Europe? Describe the government of Hung Wu. How did the policy of the Ming rulers affect the relations between China and her Far Eastern neighbors? Tell of the measures taken to increase the material prosperity of China. How do you explain the artistic and cultural development of China under the Mings?

II Describe the conduct of the Portuguese in China. Why were the Portuguese unable to use successfully in China the same methods that they had employed in India? Locate Macao. Why was it a good place for a trading post? What restrictions did the Chinese place upon the Portuguese at Macao? What do you know about Ricci? Tell of the Dutch attempts to open trade with China. of the English attempts.

III Who were the Manchus? Describe the growth of their power. How were the Manchus able to gain a foothold in North China? Why were they able to extend their power so rapidly over the whole empire?

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Books listed under Chapters II and VI

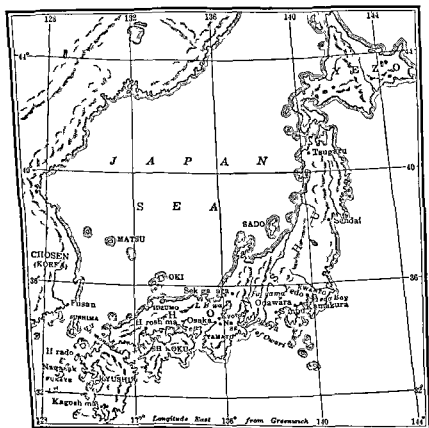
CHAPTER XX

JAPAN, OPEN AND CLOSED, FROM THE FALL OF THE KAMAKURA SHOGUNATE TO THE BEGINNING OF THE TOKUGAWA SECLUSION

1333	The Kamakura Shogunate overthrown by Daigo II
1338-1375	Japan under the Ashikaga Shogunate
1336-1392	The War of Succession
1467	<i>Beginning of Epoch of the Warring Country</i>
1542	The Portuguese reach Japan
1547	St. Francis Xavier and introduction of Christianity
1568	Nobunaga begins the unification of Japan
1587	Hideyoshi issues the first decree against Christianity
1590	Unification of Japan completed by Hideyoshi
1592-1598	The Korean War
1597	First Christian martyrs of Japan
1603	Iyeyasu becomes Shogun beginning of the Tokugawa Shogunate
1622	The Shoguns begin to exterminate Christianity
1641	Japan closed to all Europeans except the Dutch

259 Decline of the Kamakura Shogunate We have already seen (§ 92) how Yoritomo established at Kamakura a military organization, known as the Shogunate, which actually exercised supreme power in the government of the Japanese Empire. Although Yoritomo's successors soon became mere figureheads in the hands of a group of subordinate officials, the Shogunate gave the country a long period of honest and efficient government. In 1274 and in 1281 the military discipline maintained by the Shogunate had enabled the Japanese to repel the expeditions of Kublai Khan (§ 130). The half century which followed the repulse of the Mongols, however, saw a gradual decline in the power of the administration at Kamakura. The simple military life of the early Kamakura period which had been strictly enforced by Yoritomo and his first successors, had gradually given way to more luxurious

standards of living introduced from Kyoto, while jealousy and intrigue were taking the place of the earlier harmony among the officials of the Shogunate. At the same time the



JAPAN AT THE BEGINNING OF THE TOKUGAWA PERIOD

Shogun's vassals in all parts of the country were becoming bankrupt, through their extravagances, and were beginning to long for a civil war which would enable them to acquire fresh possessions by conquest. The long decline of the Kamakura administration ended with its overthrow by Emperor Daigo II (1319-1338). Discovering that Daigo was planning

to make himself the real ruler of the empire, the Shogun's officials attempted, in 1332, to drive him from the throne. The Kamakura forces entered Kyoto and sent the emperor into exile on the little island of Oki, but Daigo soon succeeded in escaping from Oki and returned to the capital, where he secured the assistance of a discontented Kamakura general, Ashikaga Takauji. In July 1333 the imperial army defeated the Shogun's forces; the city of Kamakura was destroyed, and the Shogunate was overthrown.

260 A New Shogunate Daigo II had hoped that the destruction of the Kamakura Shogunate would leave him complete master of the empire, but he quickly discovered his mistake. The civilian government which he attempted to organize at Kyoto was soon torn by the old intrigues between rival official cliques, while the military leaders who had aided him against the Shogunate were demanding satisfactory rewards for their services. The Daimyos of the Kwanto¹ broke out in revolt, and Ashikaga Takauji, whom the emperor sent to restore order in these provinces, merely utilized his appointment as a means of putting himself at the head of the discontented Daimyos. Returning to Kyoto in July 1336, Takauji forced Daigo to take refuge in the mountainous district south of the capital. A new emperor was placed upon the throne, and in 1338 Takauji was appointed Shogun — the first of the new Ashikaga Shogunate, which was to continue for two hundred and thirty-five years.

261 The Rule of the Ashikagas (1338-1575) For more than two hundred years the Ashikaga Shogunate was contemporaneous with the Chinese Ming dynasty, but during these two centuries the internal conditions of the two empires were totally different. China, under the Ming emperors, enjoyed a long period of almost unbroken peace, in Japan, on the other hand, the Ashikaga Shogunate was a period of practically uninterrupted civil war.

¹ The district around Tokyo Bay. see § 90.

262. **The War of Succession (1336-1392).** The civil wars began with what is known as the War of Succession. When Daigo fled from the capital, the Ashikaga chief, as we have seen, placed another emperor upon the vacant throne; Daigo continued, however, to claim the imperial title, and his claim was supported by all those who hated the Ashikagas. The struggle between the two rival courts continued for fifty-six years, from 1336 until 1392. Taking sides with one or the other of the two emperors, the Daimyos throughout the empire proceeded to invade and conquer the lands of their neighbors. In order to avoid attack by their stronger neighbors, or to have an excuse for attacking their weaker ones, these local rulers changed sides with such bewildering rapidity that the period has been called the "Age of Turncoats." In 1392 the last of the "Southern" emperors, the successors of Daigo II, made peace with the Kyoto government, and the War of Succession came to an end, but the feudal lords in the districts far from the capital continued the many private feuds which had originated during the disputed succession.

263. **Relations with China and Korea.** During the Shogunate of the third Ashikaga Shogun, Yoshimitsu (1367-1395), important changes in China and in Korea made it possible for the Japanese to resume the friendly relations which had been disturbed by the Mongol conquests on the continent. In 1368 Hung Wu expelled the Mongol rulers from China and established the Ming dynasty, while in 1392 Yi Tai-jo overthrew the old Korean dynasty and ascended the throne as the first monarch of a new line.

Yoshimitsu was very anxious to establish commercial relations with China because of the profits which the trade would bring to the imperial treasury. His counselors, who were drawn from the "Zen" sect of Buddhists, were also strongly in favor of renewing friendly relations with the Chinese Empire. Zen Buddhism was Chinese in origin, and the Zen Buddhists of Japan, who owed much of their importance to their Chinese

scholarship, were anxious to keep in touch with the great monastic schools of the Zen order in China. For these reasons Yoshimitsu exerted himself to win the good will of the Ming government. In response to Hung Wu's complaints against Japanese pirates who had been plundering the coast of China, the Shogun arrested a number of the principal offenders and handed them over to the Chinese for punishment. He also adopted the Chinese calendar, acknowledged himself to be a vassal of the Ming emperor, and accepted from Hung Wu



THE KINKAKUJI KYOTO

Erected by the Shogun Yoshim tsu

formal investiture as "King of Japan." Yoshimitsu has been bitterly denounced by patriotic Japanese writers for his subservient attitude toward China, but the friendly relations which he reestablished continued throughout the entire Ashikaga period.

Intercourse between Japan and Korea was reopened by the action of the new Korean government. In 1392, the year in which he ascended the throne, Yi Tai jo sent envoys to Kyoto, where Yoshimitsu gladly seized the opportunity of entering into commercial and diplomatic relations. In 1420, as reprisal for raids which Japanese pirates were making upon the Korean coast, a Korean fleet attacked the Japanese island of Tsushima.

The dispute between the two countries was soon adjusted, and the Japanese, in addition to sending ships to Korea, received permission to reside at three Korean ports. Except for this short interruption and a similar break in the sixteenth century, intercourse between Japan and Korea continued to be friendly until 1592, when Hideyoshi undertook the conquest of the peninsula.

264 Luxury and Suffering During a considerable part of the Ashikaga Shogunate, especially under Yoshimitsu and his immediate successors, the Japanese capital witnessed a great revival of literature and art. The influence of the Zen Buddhists and the renewal of intercourse with China resulted in a fresh interest in Chinese culture. Chinese painting, Chinese poetry, Chinese architecture and Chinese philosophy were all studied and imitated, while even the military leaders of Japan began to study Chinese treatises on war in order to perfect themselves in tactics and strategy. In luxury and extravagance Kyoto at this time surpassed even the standards which had been set up during the days of the Fujiwara rule. The Shoguns themselves often set an example in wasteful expenditure. The Kinkakuji or "Golden Pavilion" which is still one of the most delightful spots in the vicinity of the capital was erected at great cost by Yoshimitsu while his grandson Yoshimasa, built an equally splendid pavilion which he called the Ginkakuji or "Silver Pavilion." These two beautiful buildings bear witness to the art of the period but they also testify to the wide difference between the Ashikaga Shoguns and the first Shoguns at Kamakura.

In contrast to the luxury and splendor of the capital conditions in the provinces were probably worse than they had ever been at any other time in the history of the country. The unceasing private wars were marked by such treachery and cruelty that no man knew whom to trust. The peasants were crushed under a load of taxes which in one form or another, often took from them the equivalent of seventy per cent of

their crops. Added to this burden of taxation there was the constant danger that war would sweep over their community, taking away their few remaining possessions and leaving their rude homes in ruins.

265 The Warring Country By 1467 the authority of the central administration had almost ceased to exist outside the districts immediately around the capital. In that year a new and more general war broke out between powerful groups of Daimyos and all pretense of a central government was



THE GINKAKUJI KYOTO

Erected by Yoshimasa, the grandson of Yoshimitsu, in an effort to surpass the Ginkakuji.

abandoned. Recognizing the fact that no one paid the slightest attention to decrees or instructions, the Shoguns even ceased to send out commands to their vassals. Japan now entered upon the period known in her history as the 'Epoch of the Warring Country'. Throughout the empire the warrior was supreme and although

the great mass of the peasants continued patiently to till the soil, thousands of their number took up arms and sought an easier livelihood by becoming soldiers in the service of some powerful Daimyo. Instead of lasting for a brief thirty years like the Wars of the Roses (1455-1485),¹ which had started a few years earlier in England, this struggle stretched out over a full century before any sign of its end appeared. In England at this time there were two rival parties striving to gain control over the crown, but in Japan where the central

¹ See J. H. Robinson, F. J. Smith and J. H. Breasted, *Our World Today and Yesterday*, § 330. Ginn and Company, 1924.

267. Nobunaga, Hideyoshi, and Iyeyasu. Although the Portuguese reached Japan at a time when the country was in the worst stage of disorder and confusion, the year of their arrival (1542) saw the birth of the youngest of three great leaders who were destined to end the disorder and to reunite the empire under a strong government.

Oda Nobunaga, the oldest of the three, was born in 1533 and was therefore nine years old when the first Europeans reached Japan. The Oda family was descended from the Taira clan, and Nobunaga's father was a petty Daimyo in the province of Owari. In 1549 Nobunaga succeeded to his father's fief. All around him were powerful neighbors, and it seemed probable that the young Daimyo would soon be robbed of his small possessions, but he showed, by his choice of capable advisers, that he had a wise head on his young shoulders, and that he was well able to hold what his father had left to him.

Toyotomi Hideyoshi, three years younger than Nobunaga, was the son of a peasant. Scarcely five feet tall, and with a face like an ape, Hideyoshi was endowed with an intelligence which made him one of the most able statesmen in Japanese history. In 1558 Hideyoshi, who was then twenty-two years old, attached himself to Nobunaga. Tradition says that the shrewd little peasant had made a tour, carefully studying the characters of different Daimyos, after which he selected Nobunaga as the one most likely to succeed — and therefore most worthy of his services. Whatever may be the truth of this story, the rapid rise of Nobunaga began in the same year that saw Hideyoshi added to his group of advisers.

Tokugawa Iyeyasu, born in 1542, was descended from the Minamoto clan. This was an important fact, for the office of Shogun was restricted to members of that clan, and Iyeyasu was therefore the only one of the three who could lawfully aspire to the Shogunate. Less brilliant than Hideyoshi, Iyeyasu possessed a high degree of political ability, while he was quite equal to either of his great contemporaries in military

skill. Having been offended by his Kwanto overlord, Iyeyasu in 1560 formed an offensive and defensive alliance with Nobunaga, who by that time had extended his authority over the entire province of Owari.

268. *The Rise of Nobunaga.* On becoming the master of Owari, Nobunaga definitely identified himself with the side of the central government. In 1561 he visited Kyoto and secured the Shogun's approval of his conquests, after which he proceeded to extend his conquests into the neighboring provinces. In 1565 the Shogun was assassinated by two disloyal ministers, who put a three-year-old child in the office as their puppet. Nobunaga immediately took up arms against the assassins; three years later he was able to install the younger brother of the late Shogun in the Shogunate and to secure for himself appointment to the post of Vice Shogun.

Although nominally a mere subordinate of the Shogun, Nobunaga was now the actual head of the central government, which under his leadership began to assume fresh vigor in its dealings with the feudal lords. Aided by the cooperation of Iyeyasu in the Kwanto, the Vice Shogun broke the military power of one Daimyo after another. The nobles whom he defeated were ruthlessly put to death, and their fiefs were bestowed upon men whose loyalty could be trusted. By 1582, the date of Nobunaga's death, nearly one third of the country had been compelled to recognize the authority of Kyoto: a

scarcely, if at all, inferior to his former chief; but in addition to this he was one of the cleverest statesmen of the sixteenth century — in Japan or in any other country. Where fighting was necessary, Hideyoshi fought, usually with brilliant success; but he seldom resorted to war if peaceful diplomacy could be used to attain his purpose. Hideyoshi understood, moreover, the art of utilizing his defeated enemies. Unlike his predecessor, he almost always spared the lives of his opponents, either restoring them to their former possessions or transferring them to new fiefs where they would have little opportunity to make further trouble for him. On a few occasions this conciliatory policy proved to be unsuccessful, but many of Hideyoshi's former enemies were thus transformed into loyal supporters. By 1585, three years after the death of Nobunaga, Hideyoshi had succeeded in extending his authority over all Japan except Kyushu and the eastern portions of the main island. In 1587 a vigorous campaign, combined with a considerable amount of wise conciliation, brought about the submission of Kyushu. Three years later he brought the Kwanto and the northeastern provinces under his sway, and the unification of the empire was complete.

270. The Korean War. After eight years of diplomacy and war Hideyoshi had brought all parts of the Japanese Empire under his control. But now he was faced with a difficult problem: if all the Daimyos submitted to his rule, how could he employ his soldiers, or how find territories with which to reward his loyal followers? In all countries and in all ages governments have attempted to quiet popular unrest, or to employ the energies of a dangerous military class, by embarking upon wars of foreign conquest. Hideyoshi undertook to solve his problem by the invasion and conquest of Korea. Hideyoshi's determination to invade Korea was not adopted on the spur of the moment. As early as 1578 he had suggested this to Nobunaga as the step which should be taken after the unification of Japan was completed, and he mentioned

272 End of the War. By the beginning of October, 1592, when the first Chinese army reached Korea the Japanese were ready for a truce, with the arrival of the main Chinese army, the following January, all hope of Japanese success was at an end. In May a preliminary truce provided that the Japanese forces should retire to the southeastern coast of Korea, and in June a Chinese mission arrived in Japan to negotiate a permanent peace. The war dragged on however, with a good deal of desperate fighting between the Koreans and the Japanese and it was not until after Hideyoshi's death that peace was actually restored.

273 The Korean Tortoise-Boat. The Korean naval victories which played such an important part in deciding the outcome of the war, were made possible by a remarkable invention known as the tortoise-boat. These strange warships were absolutely different from anything the Japanese had ever seen. The "tortoise boat" derived its name from a strong roof like the shell of a tortoise, which completely covered it and protected its crew from the missiles of the enemy. The roof, studded with sharp spikes so that the enemy could not come aboard to capture the ship by hand to hand fighting is said to have been covered with iron plates as protection against fire-darts. For purpose of attack the tortoise-boat was provided with a sharp beak on each end, while its oars were so arranged that it could be rowed backward or forward with equal speed.

Admiral Yi Sun sin had a very effective method of employing these ships in his battles with the Japanese. After approaching close to the enemy's fleet the Koreans would turn and flee as if in a panic. When the Japanese warships became scattered in the heat of the pursuit the Koreans would suddenly reverse their oars and dart at the nearest enemy ship rear end first. The Japanese weapons would rattle harmlessly upon the strong shell of the tortoise boat while the sharp beak of the Korean ship would tear a great hole in the side of the Japanese vessel. Thus the Japanese warships were usually

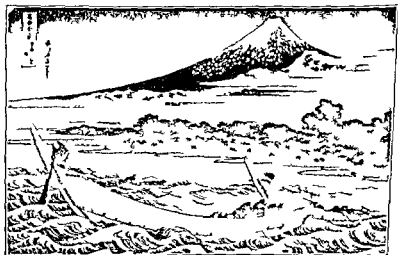
sunk, one by one without being able to inflict any injury upon the victorious Koreans

274 Power seized by Iyeyasu On September 16 1598 Hideyoshi died leaving an infant son named Hideyori as heir to his offices and his vast possessions, but the restoration of order in Japan had not yet gone so far that political power could be handed down like property from father to son Sixteen years earlier Hideyoshi had set aside the political claims of Nobunaga's descendants now the claims of his own son were set aside by Tokugawa Iyeyasu For thirty eight years Iyeyasu had been the loyal supporter of Nobunaga and Hideyoshi during which time his possessions had gradually increased until he controlled almost one seventh of Japan These possessions were located entirely in the Kwantō in the center of which Iyeyasu had constructed the powerful fortified city of Yedo the modern Tokyo

Hideyoshi before his death appointed Iyeyasu and four other powerful Daimyos to act as regents for the infant Hideyori but it was not long before a conflict broke out between Iyeyasu and his fellow regents In 1600 after a brief struggle Iyeyasu overthrew his rivals and made himself sole regent Although Hideyori was left in full possession of his father's property Iyeyasu now assumed complete control over the government Securing from the emperor in 1603 a commission as Shogun to which post his Minamoto descent made him eligible Iyeyasu began to lay the foundations of an administrative system which directed the affairs of Japan for more than two and a half centuries

275 The Tokugawa Shogunate Like Yoritomo the founder of the Kamakura Shogunate (§ 92) Iyeyasu feared the corrupting influence of the imperial court At Kyoto he built a strong castle — the Nijo Castle — in which he stayed when he visited the emperor and in which he kept a trusty representative to watch over the affairs of the capital but the capital of his Shogunate was established in his own city of Yedo in

the far off Kwanto Here the powerful Daimyos were required to spend several months each year in attendance upon the Shogun when they left Yedo to return to their fiefs they were compelled to leave behind them members of their families as hostages for their loyalty Iveyasu's sons with whom he was plentifully provided were put in possession of great fiefs — all in the eastern part of the empire so that the Tokugawa family



FUJIVAMA

an extraordinary man at its head. In 1605 he resigned the office of Shogun in favor of his eldest son Hidetada, a rather dull but hard-working man, and spent the last eleven years of his life in training Hidetada to manage the affairs of his office. Iyeyasu judged correctly with regard to the probable character of his successors. Most of them were men of decidedly mediocre ability. But the care with which he had built up the organization at Yedo enabled the Tokugawa Shogunate to be the real ruling force of the Japanese Empire for two and a half centuries after the death of its founder.

276. Introduction of Christianity. Christian missionaries reached Japan seven years after the arrival of the first Portuguese traders. In August, 1549, St. Francis Xavier and two other Jesuit priests landed at Kagoshima. Here Xavier and his companions were cordially received by the Daimyo of Satsuma, who hoped that their arrival meant the return of foreign trade to his port, but who later issued a decree against the foreign religion when he saw that the merchants' ships still passed by to the ports of his neighbors. From Satsuma the Jesuits went to Hirado, which had become the chief trading port of the Portuguese. The missionaries were treated so respectfully by the Portuguese merchants that the local rulers were deeply impressed with their importance, and their religious teaching was given the utmost toleration. After a visit to Kyoto, where he failed to obtain a hearing, Xavier determined to attempt the introduction of Christianity into China, since he believed that the educated Japanese would give respectful attention to anything which came to them from China. In the autumn of 1551, therefore, he returned to India, leaving his companions in Japan to carry on the work in Kyushu. The following year, as we have already seen (§ 250), Xavier arrived at San Chuan island off the coast of China, where he died without being able to reach the mainland.

During the thirty years following the departure of Xavier Christianity made steady progress in some parts of Kyushu,

but was not so successful in the rest of the empire. Not until 1568 did the missionaries secure permission to reside and build churches in Kyoto and even then they found that the people of the capital showed little interest in the new doctrines. In 1581 there were reported to be a hundred and fifty thousand Christians throughout Japan. More than eighty per cent of these were in the island of Kyushu while nearly seventy per cent of them were concentrated in the two small states of Arima and Omura where trade with the Portuguese was most active. In the states where the local authorities anxious to attract foreign traders to their ports showed favor to the foreign teachers and took sides with them against the Buddhists Christianity was able to gain a firm foothold elsewhere it made little progress.

277 Nobunaga and the Missionaries During the fourteen years of Nobunaga's rule the missionaries were able to carry on their work at Kyoto without fear of persecution. Although the Vice Shogun never showed any personal interest in the doctrines of the foreign religion he favored the foreign teachers and extended to them his powerful protection. It was Nobunaga who secured for the Jesuits in 1568 a license to preach openly in the capital. He showed marked favor to several of his vassals who embraced the Christian faith allowing them to compel their peasants to be baptized. In 1580 he even gave the missionaries permission to erect a chapel within the walls of his new castle on the shores of Lake Biwa.

We have just seen that some of the Kyushu Daimyos favored the foreign religion in the hope of attracting foreign trade to their ports. Nobunaga's friendship for the missionaries resulted from the fact that he and the Christians had a common enemy in Buddhism. When Nobunaga first came to Kyoto the political intriguers of the Buddhist monasteries on Hieisan (§ 88) were allied with his opponents. From this time there was deadly hatred between Nobunaga and the monasteries. In 1571 he utterly destroyed the Hieisan

religious establishments and slaughtered all the monks on the mountain; but the other strong Buddhist organizations continued to make trouble for him to the end of his life. Since there was almost equal enmity between the Christians and the Buddhists, Nobunaga was quite willing to support the missionaries against their enemies — and his.

278. Hideyoshi's Early Treatment of the Missionaries. During the first years of Hideyoshi's rule the missionaries continued to enjoy government protection and favor. When the peasant statesman was preparing for the conquest of Kyushu he treated them with especial courtesy. In May, 1586, he explained to Coelho, a Jesuit leader, that it was his intention to divide Kyushu among the prominent Christian Daimyos and to hand over the port of Nagasaki to the Jesuits. As evidence of his good will Hideyoshi drew up, at Coelho's request, a document granting the missionaries three important privileges: permission to preach in all parts of Japan, freedom from the inconvenience of having soldiers billeted in their houses, and exemption from all local taxation. As a result of Hideyoshi's statement, apparently confirmed by the grant of these important concessions, the missionaries had high hopes for the future. They felt fully justified in believing that under Japan's new ruler they were to enjoy favors even greater than those which had been conferred upon them by Nobunaga.

279. The Anti-Christian Decree of 1587. These hopes were doomed to sudden and bitter disappointment. So long as he was engaged in subduing the rebellious Daimyos of Kyushu, Hideyoshi heaped favors upon the missionaries and their Japanese friends, but as soon as the struggle had been brought to a successful end, his attitude abruptly changed. At midnight on July 23, 1587, Coelho was awakened by a messenger from Hideyoshi demanding an immediate answer to the following questions: By what right did the Jesuits use force to compel Japanese to become Christians? Why did they en-

courage their followers to destroy temples? Why did they persecute the Buddhists? Why did they and the other Portuguese eat useful animals such as oxen and cows? Why did Coelho permit the Portuguese merchants to enslave Japanese and carry them to the Indies? Without waiting for Coelho's answer to these questions Hideyoshi drew up a decree which was published on July 25 ordering all missionaries to leave Japan within twenty days any who dared to remain after that time would be put to death. The merchants so long as they obeyed the laws of Japan might continue to trade at Japanese ports but if any merchant dared to bring missionaries to the country his ship and his goods would be confiscated.

280 The Purpose of Hideyoshi's Decree Like his earlier professions of friendly interest Hideyoshi's stern decree against the Jesuits was simply a move in the political game which he was playing. So long as his enemies in Kyushu were undefeated he had pretended to favor the missionaries in order to keep the Christians of Kyushu from joining the forces opposed to him. Even before 1586 however Hideyoshi had begun to take notice of the political activity of the foreigners and their converts his visit to Kyushu where Christianity had its greatest following quickly convinced him that the adherents of the new religion might easily become a serious danger to the centralized government.¹ Not only was the decree of July 25 not enforced but there is every reason for believing that Hideyoshi never intended to enforce it. At first the twenty day period of grace was extended to six months when the six months had elapsed no move was made toward expelling the foreign teachers. To the end of Hideyoshi's life the Jesuits were allowed to continue their

¹ Hideyoshi's attitude toward Christianity was similar to the attitude of Cardinal Richelieu about forty years later toward the Huguenots in France. See J. H. Robinson, E. P. Smith, J. H. Breasted, *Our World Today and Yesterday* § 372. Ginn and Company 924.

work but under conditions which interfered with their earlier freedom of action. Although they were permitted to remain in the country they were carefully watched by Hideyoshi's officials and any attempt on their part to take part in political affairs was sure to bring upon them the punishment which had been threatened in the decree.

281 Hideyoshi and the Franciscans For just half a century after their arrival in 1542 the Portuguese were the only foreigners to reach Japan either as merchants or as missionaries. By 1590 however Japanese merchants had found their way to the Philippines and in 1592 the Spanish governor of the Philippines De Marinas sent an envoy to Japan to attempt to open relations with the Japanese. This first Spanish envoy was followed a year later by a second embassy which included among its members four Franciscan friars.¹ Hideyoshi who was anxious to develop trade between Japan and the Spanish possessions granted the Franciscans permission to remain at Kyoto on condition that they should refrain from preaching their religion. At this time the Portuguese Jesuits were behaving very carefully in order to give Hideyoshi no cause for enforcing his decree of 1587 but the Spanish newcomers had not yet learned that Hideyoshi was a man whose orders should be taken seriously. In utter disregard of the conditions upon which they were being allowed to remain in the country they no sooner reached Kyoto than they began to erect a church and to preach their doctrines. In 1594 three additional friars arrived from Manila and the Franciscans proceeded to establish a branch mission at Osaka and another at Nagasaki.

282 The First Christian Martyrs of Japan For the moment Hideyoshi was too busy with his Korean War to pay any attention to the Franciscans but in 1596 an incident oc-

¹ For St. Francis of Assisi and the origin of the Franciscan friars see J. H. Robinson, E. P. Smith and J. H. Beasted, *Our Ivo Id Today and Yesterday* §§ 236-237. Ginn and Company, 1924.

current which brought the full weight of his wrath upon the men who had dared openly to defy his order. The Manila galleon of that year having been caught in a typhoon which left it in a damaged condition off the Japanese coast was deliberately towed upon a sand bar by the Japanese who were pretending to help it into a harbor. The local Daimyo there upon claimed ship and cargo under the wreckage law and refused to listen to the protest of the Spanish commander. Finding that their protests had no effect the Spaniards attempted to frighten the Japanese into returning the goods. They produced a map of the world and pointed out the vast possessions of the Spanish king in order that the Japanese might realize the danger of arousing his hostility. When the Japanese inquired how the Spanish sovereign had succeeded in bringing so many lands under his control the Spaniards replied that it was quite simple. Missionaries were sent to those countries then when a considerable number of the people had adopted the Christian religion soldiers were sent to combine with the converts and to overthrow the government.

This conversation was reported to Hideyoshi who was informed at the same time of the manner in which the Spanish friars had been preaching at Kyoto. The commander of the shipwrecked galleon was allowed to return to Manila with his crew but swift and terrible punishment fell upon the Spanish missionaries. The six Franciscans together with seventeen Japanese Christians were seized and early in 1597 were put to death at Nagasaki. No harm was done to the Portuguese but a fresh decree was now issued ordering all the Portuguese to depart from Japan and Hideyoshi took steps to prevent any further spread of Christianity among the Daimyos and the upper classes of society. The Jesuits prepared to obey the new decree but only eleven out of more than a hundred actually left Japan. The others were carefully concealed by their friends until the death of Hideyoshi made it safe for them to resume their work in public.



THE FIRST MARTYRS

Executed in 1597 at Nagasaki by the order of Hideyoshi (Photograph
by the Bureau of Science, Manila from an illustration in the *Chronicles of
St. Ignace)*

283 The Foreign Policy of Iyeyasu When Iyeyasu rose to power and became the first of the Tokugawa Shoguns he displayed great interest in the development of Japan's relations with the outside world. Hideyoshi's decrees against the missionaries were therefore not enforced and everything possible was done to encourage the Portuguese merchants to continue their visits to Japan. But the Portuguese trade at the ports of Kyushu did not satisfy the Shogun; he was especially anxious to see commercial development at his city of Yedo where the Portuguese seemed unwilling to come. Even before he became Shogun Iyeyasu took steps to satisfy this desire to see Yedo become a commercial center. In December 1598 he dispatched an ambassador to the Spanish governor of the Philippines with a suggestion that the Spaniards use Yedo as a stopping place for the Manila galleon on its annual voyage to Mexico. The Spaniards were slow to take advantage of this friendly offer; even when some of them did begin to come to Japan Iyeyasu discovered that they were less interested in commerce than in religious propaganda. Moreover the behavior of the Spanish soon aroused the old suspicion that their missionary enterprise was intended to pave the way for conquest. This renewed suspicion did not lead to any immediate religious persecution but henceforth Iyeyasu kept the missionaries under careful observation.

284 Iyeyasu turns to the Dutch and English Having been disappointed in his efforts to develop trade with the Spanish the Shogun turned his attention to the Dutch whose interest in trade was not mixed with any missionary program. The first Dutch ship reached Japan in the spring of 1600; by 1609 Dutch vessels were arriving regularly from their trading stations in the East Indies. But the Netherlands like the Portuguese preferred to trade at the ports of Kyushu rather than bring their goods to Iyeyasu's port of Yedo.

Among the officers of the Dutch ship that reached Japan in 1600 there was an Englishman named Will Adams who be-

the following May saw the execution of two foreign priests at Nagasaki — the first foreigners to be executed in Japan since the six Franciscans whom Hideyoshi had put to death in 1597. Three other missionaries were put to death in the next two years but it was not until 1622 that the great persecution actually began from that date every possible means was employed to drive the missionaries from the empire and to force the apostasy of the Japanese converts. Yet the new policy of the Japanese government was not caused entirely by religious differences. At the moment when bitter hatred between Catholic and Protestant was plunging Germany into the terrible Thirty Years War (1618-1648) the Japanese attacked Christianity because they feared the ambitious designs of the countries from which the missionaries came.

287 **The Closing of Japan** The same fear of foreign aggression led to the gradual abandonment of Iyeyasu's liberal commercial policy. In 1623 the English gave up their visits to Japan leaving the trade in the hands of the Spanish, the Portuguese, the Dutch and the Japanese themselves. In the following year a decree was issued ordering the deportation of all Spaniards and declaring that henceforth only non-Christians were to go abroad for purposes of trade even these were strictly forbidden to go to the Philippines. In 1636 all Japanese Christian or non-Christian were forbidden to go abroad for any reason whatever any Japanese residing abroad who should attempt to return to Japan was to be put to death. At the same time the Portuguese because of the repeated violation of the law which forbade any ship to bring missionaries to Japan were ordered to withdraw. For three years the Portuguese continued to trade at Nagasaki but in 1639 they were finally expelled. In 1640 a Portuguese ship arrived at Nagasaki bearing an embassy which had been sent to attempt the restoration of trade the four envoys together with fifty-seven members of the crew were put to death thirteen of the crew being left alive that they might report to

Macao the Shogun's determination to bar forever all Portuguese from his domains

288 Japan's "*Window to the West*", the Dutch at Deshima Only the Dutch remained to carry on trade between Japan and the outside world and even the Dutch were now kept under close observation As early as 1637 foreigners of all nationalities were absolutely forbidden to travel into the interior of the country In 1641 the year after the unsuccessful Portuguese effort to reopen trade the Japanese compelled the Hollanders to move their headquarters from Hirado to the little island of Deshima at the entrance to Nagasaki harbor Here for more than two hundred years the Dutch merchants trading under conditions which made them practically prisoners were the only medium through which the Japanese maintained any contact with the Western world After ninety nine years of intercourse with the Europeans Japan in 1641 closed her once open door and left only a narrow crack through which her government and people could watch events in other lands Reunited by the labors of Nobunaga Hideyoshi and Iyeyasu Japan withdrew into the safety of solitude

This solitude was to last more than two centuries until it was disturbed by the representative of a nation whose founders were in 1641 just beginning to settle along the Atlantic coast of North America

QUESTIONS

I Give the causes for the decline of the Kamakura Shogunate Why did Daigo II fail in his attempt to establish a strong civil government? What is meant by the War of Succession? by the Age of Turncoats? Compare China under the Ming with Japan under the Ashikaga Shogunate Describe the relations of the Ashikaga Shoguns with Korea and Japan Contrast the conditions in the capital and in the provinces Why is the *Epoch of the Warring Country* a suitable name for the Ashikaga period? How were the Portuguese received in Japan?

James owns the first permanent English settlement in America was founded in 607 See J H Robinson C P Smith and J H Breasted *Our World Today and Yesterday* § 46 Ginn and Company 1924

II Describe Nobunaga's rise to power. How much of Japan was under Nobunaga's control at the time of his death? How did Hideyoshi's policies differ from those of Nobunaga? What were the causes of the Korean War? What advantages did Japan have in the war? Korea? Why was the tortoise boat such an effective weapon? Why was Iyeyasu able to seize the power after the death of Hideyoshi? Explain why Iyeyasu was able to become Shogun while Nobunaga and Hideyoshi were both unable to hold that office.

III Who introduced Christianity into Japan? When? How did Nobunaga treat the missionaries? What was Hideyoshi's anti-Christian decree? Why did he issue it? Give a brief account of the relations between Hideyoshi and the Franciscans. What was Iyeyasu's foreign policy? Why did the successors of Iyeyasu change his foreign policy and his policy toward Christianity? After 1640 what Europeans were still allowed to trade in Japan? Where?

REFERENCES

Books listed under Chapter VIII

CHAPTER XXI

THE SPANISH ISOLATION OF THE PHILIPPINES

- 1574 *Limaŋong attempts to seize Manila*
1762 *Manila captured by the British*
1780 *Founding of the Economic Society of Friends of the Country*
1785 *The Royal Company of the Philippines is chartered*
1810-1835 *The Philippines are represented in the Spanish Cortes*

289 Spain's Missionary Empire Except for the few scattered trading posts which Portugal still held after the decline of her commercial greatness, the oldest European possession in the Far East was that which Spain acquired through the successful expedition under Legaspi. The Spanish government seemed to regard this Eastern possession as an outpost of the Church, a region which was first to be converted and then made a headquarters for the great work of Christianizing the Oriental world.

From 1565 until 1830 when Manila was thrown open to the merchants of all the world, the government of the Philippines was usually directed by the officials of the Church. In matters affecting relations with the other parts of the Orient, as well as in questions of internal administration the colonial authorities at Manila and the royal government at Madrid deferred to the wishes of the clergy. Throughout the whole of this long period therefore, the Philippines may be regarded as a 'missionary empire' while the missionary influence in the islands continued to be strong so long as they remained under the rule of Spain.

290 Obstacles to the Growth of Trade. We have already noticed (§ 231) the restrictions which the Spanish government imposed upon trade between its insular possessions and



THE FIRST COMPLETE MAP OF THE PHILIPPINES

Engraved in 1734 by N cholas de la Cruz de Bogay a Tagalog born in Manila
(Photograph by the Bureau of Science Manila)

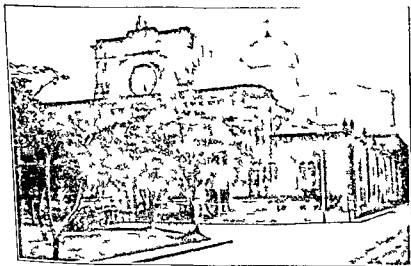
its colonies in America. In spite of these restrictions the Philippines might have enjoyed great commercial prosperity if there had been free trade with the neighboring countries of the Far East but here also there were serious obstacles. The possibility of a valuable commerce with Japan was destroyed when the missionary activity of the Franciscans (§ 281) caused the Japanese government to forbid all further intercourse between Japan and the Philippines. Spain jealously excluded the Dutch and English merchants from the Philippine ports, partly because they were regarded as dangerous enemies, but chiefly because they were heretics.

291. Treatment of Chinese Residents The Chinese, who had carried on trade with the Philippines long before the arrival of the Spaniards, continued to come to the islands as merchants and as settlers. Indeed with the settlement of the Philippines by the Spaniards the possibility of trading with the West was taken advantage of by both the Chinese and the Japanese. By 1590 about seven thousand Chinese were reported to be in Manila and in the Chinese revolt of 1603 over twenty three thousand were reported to have been killed. The Japanese were not so numerous, in 1619 over three thousand were reported. There were special districts assigned to them and they were given special missionaries to take care of their Christian instruction. When Japan adopted a policy of isolation (§ 287), the Japanese population of Manila disappeared.

Although the industry of the Chinese immigrants and the trade of the merchants contributed greatly to the prosperity of Manila the Spanish rulers of the islands seemed determined to deprive their colony of these benefits. Heavy taxes and oppressive regulations were imposed upon the Chinese, while there were several massacres in which thousands of Chinese lost their lives. Some of this opposition to the Chinese resulted from a fear lest their numbers should become so great as to threaten the overthrow of Spanish rule. Combined with

this fear however, there was much dislike of the Chinese on religious grounds, most of the Chinese refused to accept the Christian religion and the missionaries were determined that Christianity should prevail in the Philippines

292 Foreign Attacks upon the Spanish Philippines Although the missionaries throughout the entire period of Spanish rule exercised a powerful influence upon the government of the Philippines the military officials seldom had

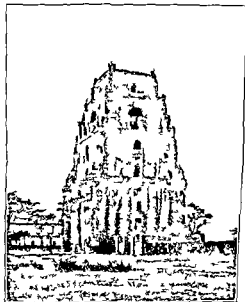


THE CATHEDRAL AT MANILA

One of the oldest buildings in the city

reason to complain of unemployment For more than three quarters of a century after Legaspi's arrival in the islands the Spanish conquerors constantly faced the danger of foreign attack In its infancy the colony was threatened by Portuguese expeditions while in 1574 the Chinese adventurer Lima hong almost succeeded in making himself master of Manila During the first half of the seventeenth century the Dutch were an ever present source of danger and the Spanish forces were frequently called upon to resist Dutch invasions or to

drive away the Dutch ships which were plundering the inter island trade. About 1650, however, these attacks came to an end, and the Philippines for more than a century had little to fear from abroad. During the Seven Years' War in Europe (1756-1763)¹ Spain became an ally of France against Great



CHURCH TOWER AT LAOAG ILOCOS NORTE

During the period of Spain's missionary empire the most important buildings erected throughout the Philippines were the churches.

authority was reestablished at Manila where it remained throughout the next hundred and thirty-four years, undisturbed by outside attack.

293 Internal Revolts Even more serious than these outside dangers were the internal struggles which frequently threat-

Britain, with the result that a British expedition was sent against the Philippines. On October 5, 1762, the British forces captured the city of Manila, but they were unable to compel the surrender of the Spanish authorities in other parts of the islands. The treaty of peace, which was concluded the following March, provided for the return of Manila. This restoration was accomplished in June, 1764, although the British long continued an illegal occupation of some of the Sulu islands, Spanish au-

¹ See J. H. Robinson, L. P. Smith and J. H. Breasted, *Our World Today and Yesterday*, § 446. Ginn and Company, 1914.

ened the Spanish authority. Some of these disturbances took the form of religious outbreaks and were caused by the forced conversions to Christianity. Most of them, however, resulted from economic discontent. The Spanish rule was oppressive, and the heavy burdens of taxation imposed upon the people often aroused them to fierce revolts which were suppressed only after much hard fighting.

Whenever the Spaniards had no revolt to occupy their attention, there were always the Moros against whom they could direct their military operations. These Philippine followers of Mohammed were the most warlike, the best organized and the most strongly united people of the islands and were able to maintain a fairly equal struggle against the conquering Europeans. At times the Spanish succeeded in inflicting severe defeats upon the Moro forces but they were never able to conquer the Moro kingdoms



PROTECTION AGAINST THE MOROS

One of the towers along the northwest coast of Luzon from which a watch was maintained in order to warn against the approach of Moros.

which often retaliated by destructive raids upon the regions under Spanish rule. In 1848 the fighting power of the Spanish was greatly increased by the acquisition of several steam war ships and in 1850 they were able to arrange a permanent peace with the Moro Sultan of Sulu. The Sultan agreed to recognize Spanish authority and to refrain from attacks upon the Christian parts of the Philippines, in return for this he was to receive an annual subsidy from the government at Manila.

204 A New Economic Policy For more than two centuries the Spanish made almost no effort to develop the natural resources of the Philippines. During the last quarter of the eighteenth century, however, Spain began to adopt a new economic policy with regard to its colonies. Steps were now taken to enable Spain to derive from the Philippines economic benefits similar to those which the English and the Dutch had been deriving from their possessions in the Orient. In 1780 the governor of the Philippines, acting in accordance with instructions from Madrid, formed an organization known as the Economic Society of Friends of the Country. This society, by encouraging the introduction of new methods and new machines, did a great deal to improve agriculture and other industries. Two years later the production of tobacco was made a government monopoly. As the profits from this monopoly all went into the treasury at Manila, the insular authorities showed great energy in increasing the acreage planted in tobacco and in improving the methods of cultivation. In 1785 the Spanish government issued a charter to the Royal Company of the Philippines, giving it exclusive rights of trade between Spain and the Philippines. The king himself invested large sums of money in this company, from which great profits were expected — but never realized. Various other monopolies were created about the same time, which, like the tobacco monopoly, were intended to provide funds to meet the expenses of government.

205 Benefits of the New Policy Not all of these steps were beneficial to the Philippine people. Indeed, the monopolies often caused much hardship and aroused popular discontent. But the adoption of this new economic policy led to the introduction of many reforms which were of unquestioned benefit. As soon as the government began to realize that its own prosperity was dependent on the prosperity of the people, measures were taken to improve conditions of living and to prevent the spread of contagious diseases. The establishment

of government monopolies interested in the development of commerce led to the building of better roads and a general improvement of communications throughout the islands. The growth of a commercial community, whose members were interested in the affairs of the outside world, finally resulted in the establishment of newspapers and publishing houses.

296 The Growth of National Consciousness. When Spain first occupied the Philippines the people were divided into a countless number of independent groups. This division which continued after the conquest of the islands, was a great advantage to the conquerors since they were often able to utilize the warriors of one group against a hostile neighbor, and the popular anti-Spanish outbreaks were usually local and seldom spread beyond the particular district in which they originated. By the close of the eighteenth century this condition was beginning to disappear. As a result of the improved means of communication and the nationalizing influence of education, the old group divisions between peoples who spoke related languages were no longer remembered, large numbers of the people began to think of themselves as Filipinos instead of merely members of their little local communities. The growth of this national consciousness was aided by several facts. The new economic legislation brought the government into closer contact with the people and gave them a greater interest in political affairs, increased commercial activity resulted in the development of a Filipino 'middle class' whose interests were much wider than those of the humble villagers, and the last years of the century saw the ideas of the French Revolution and of the American Revolution beginning to reach the current of Filipino thought.

297 A "Nation" or a "Possession"? Since many of the Philippine people had Spanish blood in their veins, while many others had adopted Spanish ideas and the Spanish language, the growing national consciousness was not necessarily anti-Spanish. On the contrary, it seems to have been combined

with a spirit of loyalty to the Spanish king. Between 1810 and 1835 the Philippines enjoyed the right of representation in the Spanish Cortes¹, but in 1837, despite the vigorous protests from the Philippines, this right was abolished. From this time the spirit of nationalism became a real danger to Spanish authority. The Filipinos had been proud to regard themselves as a part of Spain, but they were quick to resent being treated as a Spanish possession. From about the middle of the nineteenth century the Spanish rulers of the Philippines were therefore confronted by a difficult situation—the effects of Spanish control had called into existence a Filipino "nation" and Spain was attempting to rule this nation as a Spanish "possession."

QUESTIONS

I. Why can the Philippines under Spanish rule be called a missionary empire? How did the activities of the Spanish missionaries affect relations between the Philippines and Japan? (See Chapter XX.) Why were the Dutch and English traders excluded from the Philippines? How were the Chinese treated? By what foreign enemies were the Philippines attacked? What were the causes of the internal troubles?

II. When did the Spanish government begin to adopt a new policy in the administration of the Philippines? What was the purpose of this policy? What were the results? Show how the rule of the Spanish helped to create a spirit of nationalism in the Philippines. How long did the Philippines have representation in the Spanish Cortes? What was the effect upon the Filipinos when this representation was abolished?

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¹ The national assembly of Spain

CHAPTER XXII

THE DUTCH DOMINATION OF THE EAST INDIES AND THE BRITISH EXPANSION IN INDIA

- 1619 Treaty between England and Holland providing for coöperation in the Orient
- 1623 The Massacre of Amboyna
 The English withdraw from the East Indies
- 1640 The English establish a trading post at Madras
- 1641 The Dutch take Malacca and gain supremacy in the East Indian trade
- 1662 Portugal cedes Bombay to the English
- 1707 Death of Aurangzeb decline of the Mogul Empire
- 1757 Battle of Plassey destruction of French influence in India
- 1798 Dissolution of the Dutch East India Company
- 1811 1816 The Dutch East Indies under British rule
- 1848 Beginning of reform in the Dutch colonial government
- 1857 Sepoy Mutiny in India
- 1858 End of the English East India Company

298 Nature of the Dutch and English Trade We are accustomed to think of the European countries as they are to day, with their great manufacturing cities producing goods for export to all parts of the world. But seventeenth century Europe was very different from the Europe of the twentieth century, it was not until nearly two hundred years after the Dutch and English first reached the East Indies that the modern industrial system began to develop in the West. In 1600 and for nearly two centuries after that date neither England nor Holland produced much that could be exported to the Far East in exchange for Eastern products. Some of the Eastern goods to be sold in their home markets could be obtained in return for articles which were *common in Europe* but rare in the Orient, some could be bought with the gold and silver which were pouring into Europe from Spanish

America But the two East India Companies soon found other ways of supplying themselves with the products of the East. One method of securing these products was to establish themselves as rulers over parts of the Far East and to compel the people to provide the cargoes by paying taxes or tribute to their conquerors. Thus the Dutch and the English having first aided the Eastern peoples to overthrow the power of the Portuguese soon proceeded to imitate the Portuguese policy of controlling all trade between the different parts of the Far East and began to build up empires of their own in the regions where Portugal once ruled.

299 Anglo Dutch Cooperation and Rivalry The English had made their first voyages to the East Indies as a protest against the high prices which the Dutch merchants were charging for their spices yet the two nations often cooperated against their common enemy the Portuguese. At other times however the relations between the two Companies were marked by bitter rivalry and the bitterness increased as the power of Portugal declined. Soon after the Dutch succeeded in expelling the Portuguese from the island of Amboyna (1605) the English merchants were given permission to establish a trading post of their own alongside the Dutch factory.¹ For a number of years the representatives of the two Companies remained here carrying on their rival trade with the Spice Islanders. In 1618 however the English combined with one of the princes of Java and attempted to drive the Dutch from the port of Jacatra. In the following year the Dutch were able to take revenge for this hostile act a Dutch fleet attacked four English ships sinking one and capturing three.

In 1619 the governments of England and Holland alarmed at these repeated conflicts between their merchants in the Orient concluded a treaty providing for cooperation in de

¹ *Factory* was the term used in those days for the groups of buildings in which trade was carried on.

fense of their common interests. Among other things, the treaty arranged for a combined Anglo-Dutch fleet of warships operating in Far Eastern waters, this fleet was to prevent all direct trade between China and the Indies, so that the Chinese would be forced to buy all their East Indian commodities



AN EARLY EUROPEAN MAP OF THE EAST INDIES

Reproduced from a map published about 1730 by J B Homann one of the leading cartographers of that time

from the Dutch and English. The friendly cooperation provided for by the treaty of 1619 did not last long. In 1623 the Dutch governor of Amboyna arrested and executed the entire English staff of the Company at that port on the charge of conspiring to overthrow Dutch rule in the island. This event, referred to by English writers as the "Massacre of Amboyna,"

put an end to the brief period of good relations, and the former rivalry between the two Companies was resumed with increased bitterness

300 Dutch and English in Indo China Like the Portuguese the Dutch and English soon opened commercial relations with the states of Indo China. Dutch merchants arrived at the Siamese port of Patani in 1602 and established a trading post there. Three years later the Dutch factory was attacked and destroyed by Japanese rivals but the Company reestablished its post and continued for many years to carry on trade at this and at other Siamese ports. Ten years after the arrival of the Dutch an English ship reached Patani and an English factory was established. The English were less successful than the Dutch in their attempts to trade with Siam. In 1623 the English factory was abandoned and the English Company made no attempt to reopen commerce with Siam for nearly forty years.

In Burma the English and the Dutch arrived together. Both Companies received permission in 1619 to open trading posts at a number of Burmese cities. It was not long however before they succeeded in making themselves unpopular with the Burmese government with the result that they were expelled from the country. The Dutch merchants never became important in the affairs of Burma but here as in Siam the last half of the seventeenth century saw the English Company resume trading operations.

DUTCH CONTROL OF THE EAST INDIES

301 The East Indies in 1641 With the capture of Malacca by the Dutch in 1641 the mastery of the East Indies was divided between the Dutch and the Spanish. The great commercial empire of the Portuguese which had been established more than a century earlier now lay in ruins and Portugal held only a few scattered trading posts in India as relics of her former power. As a result of the Massacre of Amboyna in

1623 and the failure of its trade in Siam, the English East India Company withdrew its representatives almost entirely from this part of the Orient and confined its commercial operations to the ports of India, Persia, and the Red Sea. After 1641 the civil war in England occupied the attention of the English people so completely that twenty years elapsed before they were ready to resume their rivalry with the Dutch in the Far East.

Between the Dutch and the Spanish there were occasional conflicts but little serious rivalry. The Spanish rulers of the Philippines made almost no effort to develop trade with other parts of the Far East even the trade between the Philippines and the Spanish possessions in America was restricted to the single annual voyage of the Manila galleon. Moreover the power of Spain in the seventy six years



A MODERN JAVANESE PRINCESS

A princess of the royal court at Djokjakarta

since Legaspi's arrival in the East Indies had been so exhausted by a long series of European wars that the Spanish government was now content to hold the Philippines and to continue its self appointed task of Christianizing the conquered people.

302 *The Rule of the Dutch East India Company* For a while therefore the Dutch East India Company was practically without European rivals in its trade between Europe

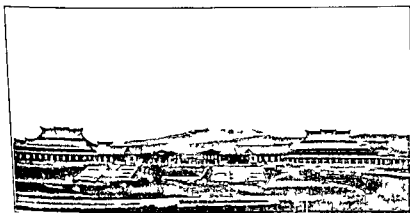
property were assumed by the government of the Netherlands, and the Dutch East India Company, after a hundred and ninety six years of existence came to an inglorious end

305 Five Years of British Rule Three years before the final dissolution of the Company the armies of revolutionary France had invaded the Netherlands and had annexed that country to the French Republic. Since Great Britain was at war with the French the Dutch possessions thus became enemy territory which England might lawfully attempt to conquer. Most of the islands were quickly seized but it was not until 1811 that the British captured Batavia and established their own government over the entire East Indies. From this date until 1816 when the islands were handed back to the Netherlands in accordance with the decisions of the Congress of Vienna the East Indies were ruled as a province of British India. During this period of five years the administration of the East Indies was in the hands of a very able governor general Sir Stamford Raffles whom the viceroy of India gave full liberty of action. Raffles attempted to introduce sweeping reforms in the government of the islands especially by abolishing the feudal system of governing by means of the local chiefs but he had little time in which to carry out such revolutionary changes and the restoration of the territory to Holland put an end to his experiments.¹

306 The Rule of the Crown For thirty two years after the East Indies were handed back to the Dutch they were governed as absolutely and as harshly as during the days of the Company rule. The king of Holland and his ministers held the powers which formerly had been held by the directors of the Company the income obtained from the islands merely went into the royal treasury instead of going into the treasury of the Company. Not until 1848 was the constitution of the Netherlands so amended as to give to the Dutch Estates

¹ He later founded the beginnings of British power in Singapore and the Malay Peninsula

General the power of controlling the management of Holland's colonial possessions, before that date the king had a right to rule these overseas territories as he pleased. Although the condition of the people was not improved by this transfer to royal authority, there were changes in the methods by which they were compelled to produce a profit for their rulers. Formerly they had been compelled to provide annual tribute in the form of fixed quantities of goods, now the people were required to work for a certain portion of their time at the cultivation of



BUILDINGS IN THE DUTCH EAST INDIES

The style of architecture is Javanese

such commodities as the government wanted. This "culture system," as it was called, was applied to the production of such crops as sugar and coffee, for which there was a good market in Europe.

In theory the culture system demanded only one fourth or one third of a laborer's time, in actual practice the people of some districts were compelled to spend practically all their time working upon those crops which were intended for export.

307. *The Beginning of Reform.* Toward the middle of the nineteenth century public opinion in the Netherlands began to condemn the oppression of the East Indian people, and some

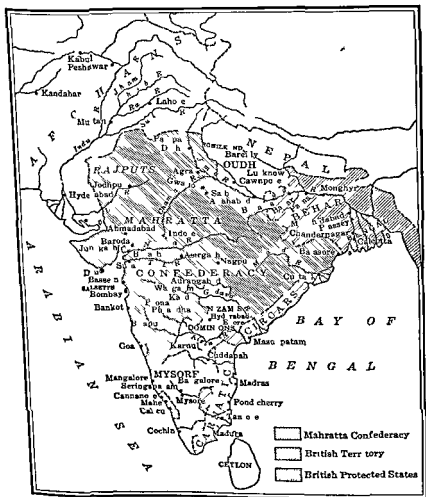
efforts were made to reform conditions in the islands. The "revolutionary year" of 1848 marked the beginning of a new era for the Dutch East Indies. Since the new constitution of that year gave the Estates General a voice in the control of the colonies, the influence of public opinion became much stronger than it formerly had been. At first any change came slowly, but from that time reforms have been made and the condition of the islanders has steadily improved.

THE GROWTH OF BRITISH INDIA

308 *The British and the Moguls* While the Dutch merchants were gaining control over the eastern portions of what had once been the Portuguese commercial empire, the English East India Company devoted its energies chiefly to developing trade with India. In 1623, as we have already seen (§§ 300, 284), *the English abandoned their factories in Siam and in Japan*, while the same year witnessed their expulsion from Amboyna by the Dutch. For a good many years after that date the English Company made almost no effort to compete with their Dutch rivals in the regions east of India.

In India the English faced a situation very different from that which confronted the Dutch in the Malay world. The Dutch were finding it easy to extend their power over the disunited Mohammedan states of the East Indies or to secure special commercial privileges by aiding one local chief in war against his enemies, but the greater part of India was now under the sway of the Mogul emperors who were striving to complete the unification which had been begun by Akbar. Although the English had received from the Moguls a charter granting them the right to trade at Indian ports, they felt a need of fortified ports similar to those which the Portuguese and the Dutch possessed. In 1628, therefore, they fortified their factory at Armagon on the east coast of India at fourteen degrees north latitude, twelve years later, having received a grant of land at Madras some sixty miles south of Armagon,

they erected a fort there and established a commercial town. For twenty years after the founding of Madras the activities



INDIA IN 1795

of the English Company were very feeble, but the Stuart restoration, in 1660 was followed by the grant of a new charter, and the Company began to display fresh energy in the develop

ment of its trade. In 1662, when Charles II of England married Catherine of Braganza, the Portuguese ceded to Charles the island of Bombay as part of Catherine's dowry. Six years later Charles, having no other use for the island, handed it over to the Company, by which it was converted into a commercial and naval base for the Indian west coast.

About the time the English acquired Bombay, events in India were developing in a manner which was very advantageous for the foreign traders. Shah Jehan, the builder of the Taj Mahal, was succeeded in 1658 by his son, Aurangzeb, who adopted a policy which destroyed all hope for the complete unification of India. Abandoning the religious toleration which had characterized the wise rule of Akbar, Aurangzeb endeavored to force his Hindu subjects to accept the teachings of Mohammed. This policy drove the Hindus to revolt and resulted in the rise of two non-Mohammedan powers within the territory which formerly had submitted to Mogul authority—the Mahratta Confederacy in the Dekkan and the Sikh Confederacy in northwestern India. Misled by the apparent break up of the empire, the Company, in 1685, undertook to extend its possessions by force of arms, but a severe defeat by Aurangzeb's armies soon proved that the Mogul government was still strong enough to repel foreign aggression. After the death of Aurangzeb, in 1707, the power of the Moguls rapidly declined and a number of independent or semi-independent states began to appear in the land, but the English, having learned a bitter lesson, were determined not to repeat their mistake. More than forty years elapsed therefore before they made a fresh effort to take advantage of this political dissolution.

309 **The English and the French** During the sixteenth century and the first half of the seventeenth, all French attempts to develop Far Eastern commerce had failed because no one in France had any particular interest in the matter, but a new French company organized by Colbert, in 1664,

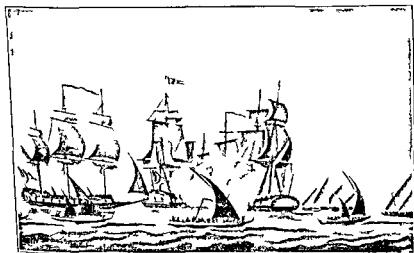
quickly gave evidence of a more enterprising spirit. In 1668, the year in which the English Company secured the island of Bombay, a French factory was started at Surat, and the French soon had additional trading posts at a number of Indian ports. At first the French confined their attention to the west coast of India; but in 1674 they bought the town of Pondicherry, which soon became the most important commercial port on the east coast. Some thirty years after the death of Aurangzeb, the French, whose affairs were now directed by the brilliant Dupleix, began to intervene in disputes between the various Indian rulers and to acquire a number of valuable places along the east and west coasts. The steady expansion of French influence in India was a serious matter for the English Company, which found itself in danger of being gradually forced out of the country.

The War of the Austrian Succession (1740-1748), in which France and Great Britain took opposite sides, gave the English an opportunity to attack French trade and French colonies in all parts of the world. In India the struggle between the two rivals, which commenced in 1745, ended twelve years later with the complete destruction of the French power. France retained, and still retains, Pondicherry and a few other trading ports; but from the date of the battle of Plassey, in 1757, she ceased to have any political influence over the Indian rulers.¹

310. The East India Company builds an Empire. Before the conflict with the French, the activities of the English East India Company had been almost entirely commercial, during and after this conflict the Company became the ruler of a steadily expanding empire. The methods by which this empire was acquired were similar to those already employed so successfully by the Dutch Company in the East Indies, these methods had been introduced into India by Dupleix, and the

¹ For the important events of this struggle, which is really a part of Western history, see J H Robinson, E P Smith and J H Breasted, *Our World Today and Yesterday*, §§ 465-473 Ginn and Company, 1924

was composed of Indian troops the extension of British rule in India was accomplished without any burden upon the English people For just a century after the battle of Plassey had expelled its European rival the East India Company was thus able to control its growing empire but in 1857 there occurred an upheaval which threatened to destroy the



AN INCIDENT IN THE STRUGGLE FOR INDIA

Mahratta grabs and gallvats attacking an English ship (From Mookerjis *History of Indian Shipping*)

British position in India and which did result in the abolition of the Company's rule This upheaval was the Sepoy Mutiny

This outbreak which was confined to the sepoys in the northern provinces was checked with the aid of the troops which remained loyal but the British government was compelled to send a large force of European soldiers to India before the rebellion was finally suppressed Although the government for many years had exercised an increasing degree of supervision over Indian affairs the Company had been allowed to retain actual control of the vast areas which it had conquered After the Sepoy Mutiny the British Parliament decided that

the management of the Indian Empire was a task which no longer could be left in the hands of a commercial organization. In 1858, therefore the English East India Company was dissolved as the Dutch East India Company had been dissolved just sixty years earlier and India became definitely a part of the British dominions.

QUESTIONS

I Review the founding of the Dutch and the English East India Companies. Tell about their rivalry. What was the nature of the Dutch and English trade in the Orient? Describe the rule of the Dutch East India Company. When did the Company's rule come to an end? Who was Sir Stamford Raffles? What was the culture system?

II Describe the early relations between the English East India Company and the Moguls. How did Aurangzeb's policy prevent the unification of India? When and where did the French establish their first factory in India? What policy did Duplex follow in India? What was the outcome of the rivalry between the French and the English? Tell how the English Company built up an empire in India. Who were the sepoys? What change in the government of British India followed the Sepoy Mutiny?

III Explain how increased popular government in the ruling countries (that is greater power of the legislature) affected the colonial governments of the Dutch East Indies and the Indian Empire. Has this same effect been noticed in the history of the Philippines?

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CHAPTER XXIII

EUROPEAN EXPANSION INTO INDO-CHINA, AND THE INDEPENDENCE OF SIAM

- 1664 The Dutch East India Company makes a commercial treaty with Siam
- 1753 Burma is reunited by Alompra
- 1759 Alompra attempts to conquer Siam
- 1782 Establishment of the present dynasty on the Siamese throne
- 1819 The British obtain Singapore
- 1824-1826 The first war between Great Britain and Burma the British obtain Assam and Tenasserim
- 1862 The French secure Cochin China
- 1867 Cambodia becomes a French protectorate
- 1885 Conquest of Burma by the British

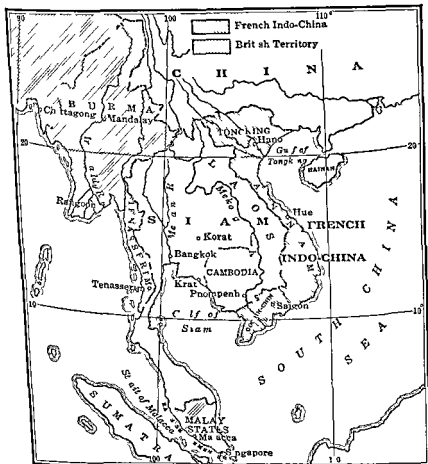
312 English, French, and Dutch During these centuries of growing European influence the English, the French and the Dutch all took an active interest in the affairs of Indo China. At first their interest was chiefly commercial but it was not long before their commercial interest led to political interference in various parts of the peninsula. Wars and internal disturbances often made it possible for the Europeans by lending support to one of the contending parties to secure valuable commercial privileges and European advisers and European mercenaries frequently helped their fellow nationals to obtain special trading rights from the governments to which they attached themselves. After the destruction of Portugal's commercial empire, the Dutch were the first to secure territory and special rights in Indo China. Their capture of Malacca in 1641, was followed by a rapid growth in their trade with the Siamese ports, and in 1664 the Dutch Company was able to conclude a very favorable treaty with Siam. But the Dutch were so fully occupied with the management of their insular

possessions that they were not able to devote much energy to extending their influence in the neighboring peninsula, moreover the last half of the seventeenth century saw the Netherlands involved in a series of European wars from which they suffered in much the same way as Portugal had suffered during the preceding century. Active intervention in the affairs of Indo China therefore was undertaken chiefly by the English and the French. For a while these two nations pursued here the rivalry that marked their relations in all parts of the world, but eventually both powers succeeded in laying the foundations of the possessions which they still hold on opposite sides of the peninsula.

313 British Expansion into Burma The close of the seventeenth century and the first part of the eighteenth century saw a recurrence of the old struggle between the northern and southern kingdoms of Burma. About the middle of the eighteenth century a strong ruler named Alompra came to the throne of north Burma and in 1753 he succeeded in reuniting north Burma and Pegu into a single state. Alompra received aid from the English East India Company in this struggle while the Peguans were aided by the French. Alompra's success therefore resulted in a grant of commercial privileges to the English. Having reunited the Burmese kingdoms the new conqueror now followed the example of Buyin Naung (§ 155) and in 1759 attempted the conquest of Siam. For a brief period Siam was again brought under Burmese rule and when the Siamese regained their independence Burma was able to retain possession of Tenasserim a narrow strip of land along the western side of the Malay Peninsula.

Although Alompra had received assistance from the English in his war against Pegu his successors soon found it difficult to keep on good terms with these new rulers of India. Trouble at first arose between the Burmese officials and the British merchants over questions of taxation but it was not long before a territorial question was added to the causes for disagreement.

The province of Bengal was separated from Burma by the little state of Assam lying to the east of the Brahmaputra River. At various times in the past Assam had been a part

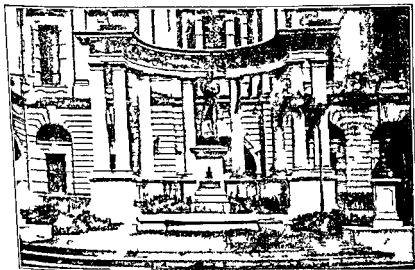


INDO CHINA IN 1885

of Burma but the English were determined that it should remain independent now so as to serve as a buffer state. When the Burmese, ignoring the Company's protests, invaded and annexed Assam, the English declared war. This first Burmese

Malacca is known as the Straits Settlements, but the greater part of this sphere of British control, which has been acquired between 1819 and 1909 is included in an area called the Federated Malay States

Between 1874 and 1888 Perak, Selangor, Negri Sembilan, and Pahang became British protected each receiving a British Resident. Gradually they became British administered and



THE SIR STAMFORD RAFFLES STATUE AT SINGAPORE

Erected in honor of the man who founded the city of Singapore and gained for Great Britain a foothold on the Malay Peninsula

in 1896 they federated themselves under a British Resident General but retained their respective Residents. Thus came into existence the political unit known as the Federated Malay States. Each of these states is nominally under the native sultan behind whom is the British Resident who wields the real power.

315 **Siam and the European Advance** The steady advance of European influence into the Far East proved less disastrous to the Siamese than it did to their Burmese neighbors

Although less powerful than Burma when the Burmese were united into a single kingdom Siam was less troubled by internal disorders of the sort which so often made Burma weak. Partly for this reason and partly because a strong mountain barrier lay between them and the expanding British possessions in India the Siamese were able to avoid the gradual absorption which overtook the Burmese. Yet it would be a mistake to think that Siam was not deeply affected by the coming of the Europeans. Western merchants arrived at her ports even before they found their way to the ports of Burma and European adventurers played a prominent part in the internal affairs of the country.

The most remarkable of these Western adventurers was Constantine Faulkon the son of a Levantine¹ innkeeper. Arriving at Ayuthia in 1659 Faulkon quickly rose to be the trusted adviser and chief minister of Phra Narai the king of Siam. For nearly thirty years Faulkon was the power behind the throne. At first his influence was beneficial to the country; he advocated a liberal commercial policy encouraging the Dutch, English and French to increase their trade with Siam. Later however Faulkon joined three French missionaries in an attempt to bring Siam under the influence of France. Faulkon and the missionaries opened correspondence with Louis XIV to whom they suggested the idea of establishing French supremacy in Siam as a beginning of a French colonial empire in Indo China. The French king responded by sending six warships and fourteen hundred soldiers to Siam while vigorous efforts were made to convert Phra Narai to Christianity. The arrival of this formidable French force and the activities of the missionaries soon roused the fears of the Siamese people. In 1688 a popular revolt drove Phra Narai from the throne, killed Faulkon and expelled the French troops.

316 Disorder and a New Dynasty The outbreak which overthrew Phra Narai and his foreign adviser probably saved

¹ The Levant is the eastern Mediterranean region.

Siam from becoming a French possession, but it was followed by a long period of disorder and weakness. A long civil war, arising out of a disputed succession to the throne, was hardly ended when the armies of Alompra invaded the country. In 1767, after eight years of fighting, the Burmese destroyed Ayuthia and compelled the Siamese to submit to the rule of a Burmese viceroy. As had been the case two centuries earlier (§ 149), the Burmese viceroy was soon expelled by a popular uprising, and in 1782 the first king of a new dynasty ascended the Siamese throne.

The new monarch, Rama I, was the founder of a dynasty which has ruled Siam down to the present day. Siam now entered upon a period of good government under which her internal condition and her foreign relations greatly improved. The capital of the country was established at its present site, Bangkok, trustworthy local officials were appointed to manage affairs in the provinces, and improvements were made in the administration of justice throughout the kingdom. The war with Burma was brought to an end in 1792, and in 1809 Cambodia ceded to Siam the frontier province of Battambang. In 1826 Siam signed a treaty of commerce with Great Britain, and seven years later a similar treaty was concluded with the United States. In 1844 there was a brief dispute between Siam and Annam with regard to Cambodia; this dispute ended by Annam's agreeing to recognize Siam's authority as protector of Cambodia. The first three reigns of the dynasty, covering sixty-nine years, saw steady improvement along almost every line; the fourth monarch, Rama IV, completed the work of laying a firm foundation for the future prosperity of his country. In the seventeen years of this reign, 1851-1868, new commercial treaties were concluded with eleven countries of the Western world,¹ while every effort was made to give Siam such

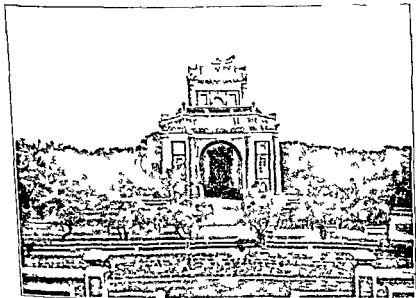
¹ Great Britain, United States, France, Denmark, the Hanseatic towns, Portugal, Holland, Prussia, Belgium, Italy, and the kingdom of Norway and Sweden.

a good government that no foreign power would ever be able to find a pretext for aggressive action

317 Annam, the Beginnings of French Indo China In Chapter XII we followed the history of Annam down to the year 1600 at which date the kingdom became divided into two rival states. The northern state the capital of which was Hanoi consisted of the province now known as Tongking the southern state of which Hue was the capital included in its territories the modern provinces of Annam and Cochin China. For nearly two hundred years the two states seldom enjoyed the blessings of peace sometimes they made war upon each other but usually both states were torn by internal struggles between rival claimants to their thrones. In the last part of the eighteenth century a ruler of the southern state was driven from Hue and compelled to take refuge in Siam. At Bangkok the fugitive prince who is known to history as Gia Long became acquainted with a French missionary bishop who thought he saw in Annam an opportunity for France to compensate herself for the recent loss of her power in India. The outbreak of the French Revolution interfered with the plan of getting help directly from France but the energetic bishop gathered a strong body of volunteers from among the French men in India. With this assistance Gia Long returned to Annam where after several years of fighting he succeeded in regaining Hué and in reuniting the two states under a single crown.

The assistance given to Gia Long did not result in any immediate advantage to French interests in the Far East. Until his death in 1820 Gia Long remained grateful for the help which he had received and employed many Frenchmen in his service but France during most of this period was fully occupied by the French Revolution and the European wars of Napoleon. Toward the end of Gia Long's reign a strong anti foreign party developed in Annam and his successors on the throne adopted a decidedly anti French policy. Despite this

hostile policy, the French missionaries were able to continue their religious work in the country, and it was the presence of the missionaries which later made it possible for France to gain a permanent foothold in Indo China. In 1857 Napoleon III sent an expedition against Hue to secure reparation for the execution of a Christian missionary. A year later the French



TOMB OF GIA LONG AT HUE

forces seized Saigon, the chief seaport of Cochin China. Unable to drive the French from Saigon, the Annamese government, in 1862¹ finally signed a treaty surrendering Cochin China to France. In 1863 a French embassy visited Cambodia and concluded a treaty of friendship with that once powerful state. At this time Cambodia was an unwilling vassal of Siam, and the Cambodian king put himself under the protection of the French. For a while there was grave danger of war between France and Siam, but the Siamese king Rama IV, realizing that Siam had little hope of carrying on a

successful struggle against a powerful European state signed a treaty in 1867 by which Cambodia was recognized as a French protectorate. At last after more than two centuries of disappointment France succeeded in laying the foundation of a colonial empire in the Far East. During the next forty



HUE

The Chinese call Annam a carrying pole uniting two bags of rice—Tongking and Cochinchina. This photograph taken from an airplane gives an idea of the country near Hué.

years the growth of this empire absorbed all Annam brought France into war with China encroached upon the eastern frontiers of Siam and made French Indo China greater in area than France itself.

318 The European Absorption of Southern Asia By the middle of the nineteenth century (a few years after the exact middle of the century) the European powers had laid their hands upon the entire southern border of Asia. From the

valley of the Indus to the easternmost islands of the East Indian archipelago they had made remarkable progress in bringing the peoples of southern Asia under their political and economic control. This European absorption of southern Asia, although it was still incomplete, was destined to continue steadily and almost irresistibly. Parts of India, northern Burma, and the greater part of Annam were still independent, but the next half century saw all these regions brought under the domination of the West. Siam alone of all this great and densely populated zone was able to maintain her position as an independent sovereign state, and even Siam was compelled to surrender important parts of her territory to the advancing forces of the West.

QUESTIONS

Who was Alompra? From whom did he receive aid? Why? What foreign conquests did Alompra make? Tell the story of the absorption of Burma by the British. When was this completed? Why did Malacca lose its importance in the East Indian trade? Describe the career of Constantine Faulkon. How was Siam benefited by the reign of Rama I? When and how did the French lay the foundation of their colonial empire in Indo-China?

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CHAPTER XXIV

THE MANCHU ATTEMPT TO CONTROL FOREIGN TRADE AND AGGRESSION IN CHINA

- 1661 Accession of Kang Hsi
- 1685 Kang Hsi completes the pacification of China
All the ports of China are thrown open to foreign trade
- 1689 Treaty of Nerchinsk between China and Russia
- 1711 Kang Hsi's edict against Christianity
- 1722 Death of Kang Hsi
- 1736-1796 Reign of Chien Lung
- 1792 The Macartney embassy to Peking
- 1840-1842 War between Great Britain and China
- 1842 Treaty of Nanking
- 1850-1865 The Taiping Rebellion
- 1858-1860 The second treaty settlement between China and the West

319 The Nature of the Manchu Rule The Manchu conquest although it overthrew the Chinese Ming dynasty and established a line of foreign emperors upon the imperial throne produced little change in the internal condition of the Chinese Empire. The invaders found in China a well organized system of government and law. They adopted this political machinery and with the assistance of the Chinese themselves proceeded to administer the affairs of the country as they had been administered by the Mings. Industry, art, literature and education were undisturbed by the change of rulers and the culture of China under the first four Manchu emperors continued at the high standard attained under the Mings.

In its foreign policy, however, the Chinese state was completely transformed by the accession of the Manchus to the imperial throne. The peaceful Ming emperors were content to maintain friendly relations with their neighbors so long as these neighbors did not attack their dominions. The Manchus

were warriors and conquerors whose ambitions were far from satisfied by the acquisition of the Chinese Empire. Even before the Manchus established themselves at Peking they were the masters of all Manchuria and had brought a large part of Mongolia under their sway. During the century and a half after their seizure of the Chinese capital they pursued an aggressive policy which extended the frontiers of the empire far beyond the limits set by the Mings.

320 Kang Hi (1661-1722) The first Manchu emperor Shun Chih held the imperial power for seventeen years. The greater part of his reign was occupied in bringing the empire under his sway and in adjusting harmonious relations between the victors and the vanquished. In 1661 Shun Chih was succeeded on the throne by his eight year old son Kang Hi. For a few years the government was carried on by a board of regents but in 1666 the boy emperor took the power into his own hands.

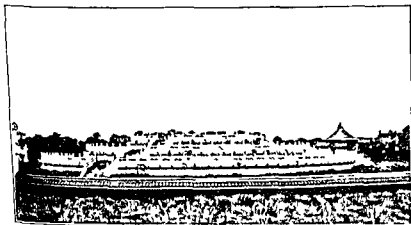
Kang Hi for sixty one years the monarch of the largest and most populous empire in the world must be regarded as one of the great rulers in world history. Ascending the throne of China in the same year that saw Louis XIV assume personal direction of the government of France he continued to direct the destinies of China for seven years after Louis's death. The greatness of Kang Hi does not rest upon the size of his empire and the length of his reign but upon his sound statesmanship and good judgment. From early youth he applied himself with equal diligence to the military exercises of the Manchus and to the study of Chinese philosophy and literature. In character and ability as well as in his success in securing the welfare of his people Kang Hi was a far greater ruler than his French contemporary. Louis XIV plunged France into a series of disastrous foreign wars which undertaken merely to satisfy a thirst for glory left his country exhausted and burdened with a mountainous debt. Kang Hi suppressed the last uprisings of the Ming supporters and although he undertook

later Koxinga's son submitted to the imperial authority; and by 1685 peace was restored throughout the empire.

322. Kang Hi and the Europeans. Kang Hi's personal relations with the Jesuit missionaries at Peking — Adam Schaal, Ferdinand Verbiest, and their companions — gave him a high regard for these men and for the scientific achievements of the Western world. Schaal and Verbiest were both given honorable employment in the imperial court, and their influence at Peking enabled their fellow missionaries throughout the provinces to obtain very favorable treatment at the hands of local officials. This favorable attitude toward Christian missionaries merely continued the condition which had existed under the last Ming emperors, but in other respects Kang Hi's policy toward the Europeans was more liberal than the policy of the Mings. He was firmly convinced that China would be greatly benefited by the increase of commercial intercourse with the outside world, therefore, in 1685 he repealed the commercial restrictions which had been imposed by the Ming dynasty (§ 249) and threw open to foreign trade all the sea-ports of China. It was not long, however, before the Manchus discovered that there were good reasons for the restrictive policy adopted by their predecessors. Many of the Europeans who came to the ports of China for purposes of trade were men who thought nothing of violating the laws of their own lands; such men could hardly be expected to show much regard for the sovereign rights of a foreign country. It is not strange that lawlessness and acts of violence on the part of the outsiders were reported by the officials along the coast.

323. Kang Hi's Decree against Christianity. The growing activity of the missionaries, the steady increase in the number of foreign ships arriving at Chinese ports, and the unruly character of the foreigners all combined to awaken the fears and suspicions of the government officials. In 1717 these suspicions were clearly and energetically expressed in a report drawn up by a military officer stationed at Canton. This

The Treaty of Nerchinsk marked a definite check to the territorial expansion of the Russians, but the commercial privileges which were granted to the Czar's subjects soon resulted in a flourishing caravan trade between the two countries. Peter the Great, who was extremely anxious to improve this friendly relationship with China, sent an embassy to Peking in 1692 and another in 1719. Both embassies were



THE ALTAR OF HEAVEN, PEKING

During five centuries of Chinese history this spot was the center of China's religious life. Here the Ming emperors and later the Manchu rulers performed annual sacrifices to the Lord of Heaven.

received in audience by Kang Hi, and the second embassy was permitted to leave one of its members at Peking to act as a permanent envoy to the Chinese court.

326. **Chien Lung (1736-1796).** The reign of Yung Cheng, who succeeded to his father's throne in 1722, was almost totally lacking in important events, but in 1736 Yung Cheng was succeeded by his son Chien Lung. In length of years and in glory of achievement the reign of Chien Lung rivaled that of his grandfather. Tibet, which had been occupied by a Chinese army during the reign of Kang Hi and abandoned during the reign of Yung Cheng, was again occupied and

growing weakness at home coincided with growing trouble between China and the European powers

327. Foreign Trade at Canton. Even during the years when all the ports of China were open to foreign commerce, most of the European ships found it more convenient to trade at Canton than at other points along the coast, after 1717, as we have seen, Macao and Canton were the only ports to which they could come without violating the laws of the country. The restrictions imposed upon trade by Kang Hi in 1717 were continued by his successors, yet the sixty years of Chien Lung's reign saw a steady growth in China's commercial relations with the maritime countries of the West. An ever-increasing number of merchant vessels from all the commercial countries of Europe made their way to Canton for the purpose of securing the tea, silks, and other products of the country. Twelve years before the end of Chien Lung's reign the various European flags displayed by the ships in Canton harbor were joined by a new flag. The American Revolution came to an end in 1783; within a year after the recognition of the United States as an independent nation, an American ship arrived at the great trading port of the Chinese Empire. Throughout this period of commercial expansion the Portuguese settlement at Macao steadily declined as a trading port. Almost all the trade was transacted at Canton, while Macao became a mere residential settlement where the foreign merchants lived during the months when they were not actively engaged in business.

328. Chinese Regulation of Trade. At Canton the foreigners were strictly supervised in all their actions. They were not allowed to bring their wives when they came from Macao for the trading season; they were permitted to reside only in the "factories," which were located outside the city walls; they were forbidden to go inside the walls of the city or to have firearms in the factories; twice a month they were allowed to leave the factories for exercise or vacation, but they had to be

accompanied on these occasions by an interpreter to act as their guide and protector. Equally strict were the regulations imposed upon their business affairs. A small number of Chinese merchants usually called the security merchants were banded together into an organization known as the Co hong. When a ship arrived at Macao it was not permitted to proceed to Canton until it had made arrangements with one of the security merchants to manage its affairs. The security merchant then became responsible to the officials for everything — for payment of customs duties and other fees, for preventing the importation of prohibited goods, and for the behavior of the ship's crew. While each security merchant was especially responsible for the conduct of individual merchants and ships, the entire Co hong was jointly responsible for the general conduct of the trade. All orders and regulations affecting foreign commerce were issued to the Co hong by the officials; the Co hong communicated these orders to the Europeans and was expected to take any steps necessary to secure obedience.

329 Dissatisfaction of the Foreign Merchants With the steady increase of European interest in world trade, and with the increase in the number of Europeans engaged in trade with China, the regulations imposed upon foreign commerce by the Chinese government aroused more and more dissatisfaction among the foreign merchants at Canton. The Europeans complained because they were allowed to trade only at a single port, and only with a small group of merchants at that one port. They complained because they regarded the conditions under which they were permitted to trade as disgraceful and humiliating. They declared that the duties, fees, and taxes imposed upon the trade ate up all their profits. Most of all, however, they complained because they were not allowed to protest directly to the officials in cases where they had been unjustly treated. Although the dissatisfaction was shared by all the foreign merchants, the British were the most insistent in their demands for improved conditions of residence and trade.

There were two reasons for this: the English East India Company, which had established a permanent factory at Canton in 1689, had quickly acquired the most important part of the trade between China and the West; and the English, in addition to being the leading commercial group at Canton, had the greatest need for an expanding trade. The Industrial Revolution,¹ the effects of which were felt by England earlier than by the other European countries, was already compelling the English to seek constantly expanding markets for their manufactured goods.

330. The Macartney and Amherst Embassies. In 1792 the British government sent to Peking an imposing embassy under Lord Macartney for the purpose of securing additional commercial privileges for British merchants. The embassy was received in audience by Chien Lung, and rich presents were exchanged between the emperor and the ambassador of the British king, but no changes were made in the old trade restrictions. Shortly after the Macartney embassy left Peking, in 1793, war broke out in Europe between Great Britain and the French Republic. During the struggles against revolutionary France and against Napoleon, the British were too busy at home to pay much attention to the Chinese restrictions on trade, but in 1816, the year after the final defeat of Napoleon, a new embassy under Lord Amherst was sent to Peking. The Macartney embassy, although it had accomplished nothing, had been politely received by the Chinese ruler; the Amherst embassy was not even granted an audience. A dispute between the Chinese officials and the British representatives with regard to the ceremony which was to be observed resulted in an order for the ambassador to return to his own land. The complete failure of the Amherst mission is often attributed to the arrogance of Chia Ching, who succeeded his father upon the throne in 1796, but the Chinese govern-

¹ See J. H. Robinson, E. P. Smith, and J. H. Breasted, *Our World Today and Yesterday*, chap. xxxi. Ginn and Company, 1924.

ment was thoroughly determined to make no changes in its regulations for the control of trade

331 Opium While the foreign merchants were becoming more and more discontented with the conditions under which they were allowed to trade at Canton the Chinese government felt that there were good reasons for making even more stringent regulations to govern the trade. These people who had been permitted to enter the country for purposes of peaceful commerce refused to submit to Chinese jurisdiction and persistently violated Chinese law. But the chief cause for the government's dissatisfaction with the foreigners was the rapidly growing trade in opium.

Opium which is produced from the juice of the poppy plant had been known to the Chinese as a useful drug for many centuries before the arrival of the Europeans and opium for medicinal purposes was first imported from India in the fifteenth century. The practice of smoking opium mixed with tobacco is said to have originated among the Dutch in the island of Formosa where this use was found to be valuable as a means of warding off malaria. From Formosa the smoking of opium with tobacco spread to the mainland of China where the Chinese gradually began to smoke pure opium. Since the opium smoking habit was extremely injurious to the people the government made repeated efforts to stamp out this use of the drug.

332 Chinese Attempts to stop the Opium Trade Finally in 1800 an edict was issued prohibiting the importation of opium for any purpose whatever. In spite of these efforts the importation and use of opium rapidly increased. The drug was brought from India in foreign ships (most of them English) and was smuggled into the country with the permission of Chinese officials who received large bribes from the smugglers. Although this illegal trade was carried on with the assistance of bribed Chinese officials the Chinese government insisted that the foreigners were entirely to blame because they were

bringing the drug from India to the Chinese ports; indeed, they looked upon the bribery of the government officers as a good reason for continuing the rule which forbade the officials to have any *direct communication with the foreign merchants*. The Europeans, on the other hand, insisted that the government was not honestly trying to stop the trade, that the highest officials at Peking were receiving a share of the bribes, and that if China could not prevent her own officials from taking part in the trade, the foreigners had a perfect right to bring in their ships anything which the Chinese people were willing to buy.

333. Lord Napier, British Superintendent of Trade. Until 1834 the English East India Company had a complete monopoly of British trade with China, but in that year the British government decided to throw open the China trade to all British merchants. When the Chinese authorities were informed of this decision they replied that a "headman" would have to be appointed by the British to serve as the spokesman for the British merchants. What the Chinese meant was that one of the British merchants should be given authority to act as the representative of his fellows, but the British government seized upon this request as an opportunity for opening direct official relations with the government officers at Canton. Lord Napier, a high officer of the British government, was sent to Canton as superintendent of trade with two subordinates. These three officials were to establish a court with jurisdiction over all British subjects in China, and Lord Napier received definite instructions to notify the viceroy at Canton by letter of his arrival. But the Chinese authorities refused to allow the British thus to modify the laws of China. When Lord Napier proceeded from Macao to Canton without taking the trouble to secure the necessary permit to make the trip, and attempted to send a letter directly to the viceroy, the viceroy refused to receive the letter and ordered that trade with the British be stopped until the "barbarian headman" had withdrawn from the factories. Lord Napier died at

335 War with Great Britain When the news of Commissioner Lin's actions reached England the British government decided that this treatment of British merchants at Canton¹ was an insult to the national honor of Great Britain. An expedition was therefore dispatched to the Far East. In June, 1840, a British fleet blockaded the port of Canton, and a state of war existed between the countries. The Chinese believed then, and still believe that the British government made war upon them on account of opium, this belief has been shared by many neutral historians and even by some English writers, so that the war is often called the Opium War. The British government however, insisted that the seizure of the opium was merely an incident in the long dispute between Great Britain and China, that the real purpose of the war was to compel the Chinese government to respect the rights of the British nation, and to guarantee humane treatment to British subjects on Chinese soil. The Chinese could offer little resistance to the military and naval forces of their enemy. The war dragged on for more than two years. In the summer of 1842 however the British fleet entered the Yangtze River and in August, 1842, the Chinese government was forced to conclude a treaty of peace (Treaty of Nanking August 29 1842).

336 The First Treaty Settlement (1842-1844) The Treaty of Nanking was followed during the next two years by commercial treaties with Great Britain, with France and with the United States. These four treaties completely changed the conditions under which the merchants of the West were to live and trade in China. The British having defeated the Chinese in war obtained two things for which the Americans and the French made no demand: an indemnity of \$21 000 000 "Mexican" (\$6 000 000 of this amount being demanded as compensation for the destroyed opium the remaining \$15 000 000 for the costs of the war) and the cession of Hongkong a small

¹ Most of the opium was owned by British merchants and the British superintendent of trade was among those imprisoned in the factories.

island near the mouth of the Canton River. All the other advantages of this first treaty settlement were enjoyed equally by the three Western countries. Canton and four other ports — Shinghai, Amoy, Ningpo, and Foochow — were declared open to foreign trade and residence. At these five 'treaty ports' as they were henceforth called, the foreign powers had the right of maintaining consular officers, with whom the Chinese local officials were obliged to communicate directly and on a basis of equality. Jurisdiction over the foreigners at these ports was taken from the Chinese officials and given to the foreign consuls, who were to decide all cases of crime as well as all civil disputes in accordance with the laws of their own lands.¹ The Co-hong at Canton was abolished, and China was forbidden to create any similar monopoly at Canton or at the other four ports. Instead of being free to levy upon the trade such customs duties as it pleased, the Chinese government was allowed to collect only a five per cent tariff on imports and exports.

337 Most-Favored Nation Clauses The three foreign powers were all anxious to prevent their rivals from obtaining any special advantages for the future. Each of the commercial treaties therefore contained a clause known as a most favored nation clause, whereby China agreed that the citizens or subjects of the country signing the treaty would be entitled to all the rights and privileges granted in the past or which might be granted in the future to any other nation. From the date of this first treaty settlement until the close of the World War, all the treaties which have been concluded with China have contained this most favored nation clause, consequently every right that has been secured by the diplomats of one country has been enjoyed by all the countries having treaties with China.

¹ This arrangement whereby the government of one country exercises jurisdiction over its citizens within the territory of another is known as *extra territoriality*.

338 **The Continuation of the Conflict** Although this first treaty settlement made important changes in the conditions of trade and residence in China, the conflict between China and the West was not finished. The Chinese people and the Chinese officials, especially at Canton, still regarded the foreigners as barbarians and refused to acknowledge the justice of the new treaties. On the other hand, many of the foreigners were soon claiming rights which treaties did not give them. Since the American treaty of 1844 contained a clause providing for treaty revision at the end of twelve years, the British (by virtue of the most favored nation clause in their treaty) claimed the same right. The Chinese government, however, wanted no more treaty negotiations and refused to appoint representatives to discuss the matter. As the British were especially determined to have certain changes in their treaty and were willing to fight, if necessary, to secure these changes, all that they needed was a satisfactory pretext for war. In 1856 the viceroy of Canton provided them with the necessary excuse: he arrested the Chinese crew of a Chinese owned vessel which was flying the British flag and held the men for trial on charges of piracy. The vessel in question carried the British flag only by virtue of a permit from the Hongkong government, and its permit had actually expired before the arrest took place, but the British government insisted that the viceroy's action was a deliberate insult to the national honor and that the insult must be avenged by war. This was merely the pretext for the war; the real reason was the British government's determination to compel an improvement in the existing treaties with China.

the Europeans was against the combined forces of Great Britain and France. The allied powers attempted to secure the cooperation of Russia and the United States, but these two countries refused to take part in the hostilities, although



A FRAGMENT OF THE RUINED YUEN
MING YUEN

Crumbling walls and shattered columns mark the spot where this beautiful palace once stood

their diplomatic representatives accompanied the Anglo-French expedition northward in order to take advantage of any opportunity for treaty revision. Since the Chinese government was endeavoring at this moment to suppress the Taiping Rebellion (§ 343), it offered practically no resistance to the European forces. Therefore the British, French, Russian, and American ministers were able to conclude a series of treaties at Tientsin. These treaties added a number of new ports to those which were already open for trade, pledged the Chinese government to permit and to protect the Christian religion in the empire,

and gave the treaty powers the right to send envoys to Peking.

The British treaty provided that the formal exchange of ratifications—the ceremony by which each government notified the other of its acceptance of the treaty, should take place within a year at Peking, under the most favored nation clause thus

right was also claimed by the other three foreign powers. The Russian minister, coming by the old caravan trade route from Kiahhta, had no difficulty in reaching the Chinese capital, but the American, British, and French ministers when they arrived at the mouth of the Peiho (the river by which they expected to go to Tientsin and Peking), were informed that the river had been fortified against danger of attack by the Taiping rebels and that the envoys must proceed to Peking by land from a port some distance north of the river mouth. The American minister agreed to this arrangement, but the British and French attempting to force an entrance to the Peiho were repulsed with heavy losses. In 1860 the British and French avenged this repulse by sending an expedition strong enough to force its way to Peking. The imperial summer palace (the famous Yuen ming yuen completed in the reign of Chien Lung) was destroyed by the allies as punishment for a Chinese violation of the flag of truce during the Anglo-French advance, while the Chinese government was forced to ratify the treaties signed at Tientsin and to agree to several new clauses. An additional war indemnity was paid to cover the costs of the expedition, China was forced to cede to Great Britain a portion of Kowloon peninsula (immediately opposite the island of Hongkong), and—most important of all the new concessions—the four treaty powers received the right of maintaining *resident* ministers at the Chinese capital.

340 **The Imperial Maritime Customs** In 1853 when the Taipings captured Shanghai and overthrew the imperial administration at that port a committee of three had been appointed by the foreign consuls to collect for the Chinese government the import and export duties on foreign trade. This temporary arrangement worked so satisfactorily that the treaties of 1858 provided for the permanent organization of a new customs service under foreign management. The new customs service the Imperial Maritime Customs was organized and directed by a number of foreign officials in the employ

of the Chinese government. At first its activities were confined to the single port of Shanghai, but gradually it was extended until the trade at all the treaty ports was brought under its control. The efficiency and honesty of the Imperial Maritime Customs resulted in larger revenues for the central government and the fact that it was administered by foreigners put an end to much of the trouble between the Chinese government and the foreign traders.

341 Russia's Progress in the Far East Even before the Treaty of Nerchinsk (1689) the eastward advance of the Russians had reached the Pacific Ocean. The century and a half which followed the conclusion of that treaty saw a steady expansion of Russian influence throughout Siberia and along the northern shores of the Pacific. Early in the eighteenth century this eastward expansion carried the Russians even beyond the eastern limits of Asia. In 1728 Vitus Bering, a Danish captain in the service of Russia, explored the strait which now bears his name; thirteen years later the same intrepid explorer found his way eastward to the coast of Alaska, thus establishing Russia's first claim to this portion of the American continent. Bering's discovery of Alaska opened up valuable new fields for trappers and fur traders and resulted in a rapid increase in what was already the chief industry of Asiatic Russia. The skins from Siberia and Alaska found a ready market at Kiakhta. Here they were exchanged with the Chinese for tea, silk, porcelain ware, cotton cloth, and other Chinese products for which there was always a demand in Russia. By 1775 the trade at Kiakhta had grown so great that the Russian trappers were not able to keep up with the demand for furs; thousands of skins from the Hudson's Bay Company were therefore imported into Russia, by way of England, and were shipped eastward to Kiakhta where they were exchanged for Chinese commodities.

342 The Russo-Chinese Treaties of 1858 and 1860 Until the middle of the nineteenth century the Russian govern-

ment was satisfied with the boundary which had been fixed by its old treaty with China, but Russia's defeat by the British and French in the Crimean War of 1854-1856¹ put an end to Russian expansion toward the Mediterranean and turned the attention of the Czar's government to the affairs of the Far East. While the Crimean War was being fought, a brilliant young Russian officer named Muravieff was sent to the Far East to defend Kamchatka against a possible Anglo-French attack. Muravieff cultivated friendly relations with the Chinese, taking advantage of China's growing trouble with the British and the French; he succeeded in negotiating a treaty at Aigun (May 29, 1858) by which the Chinese government agreed that the Amur River, from its source to its junction with the Ussuri, should become the boundary between the two empires. A month later Count Putiatin signed a treaty at Tientsin which gave Russia all of the rights that were secured by America, France, and Great Britain in their treaties. Finally, on November 14, 1860, Muravieff persuaded the Chinese government to cede to Russia the maritime province of Siberia, the region lying east of the Amur and Ussuri rivers and including the present port of Vladivostok. These treaties were all ratified by the Chinese government. Russia without any threat of force and without arousing Chinese hostility, thus gained far more than the British and French were able to obtain through their military operations of 1858, 1859, and 1860.

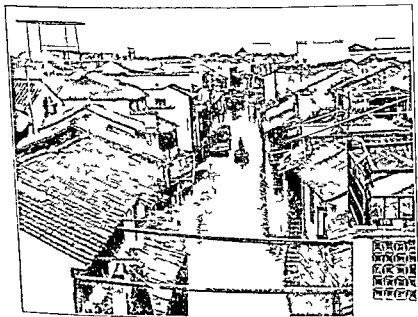
343 The Taiping Rebellion There already have been references (§§ 339-340) to the fact that the Chinese government at the time of the war against Great Britain and France, was also struggling against a rebellion inside the country. The Taiping Rebellion, which started in 1850 in the southern part of China and spread northward into the Yangtze valley, was the most serious outbreak that had disturbed the peace of the Chinese

¹ See J. H. Robinson, F. P. Smith, and J. H. Breasted, *Our World Today and Yesterday*, §§ 818-819. Ginn and Company, 1924.

Empire since the death of Wu San kwei. The leader of this rebellion a man named Hung Hsiu chuan was an unsuccessful scholar who after several failures to pass the literary examinations had come under the influence of an American missionary at Canton and had received some instruction in the doctrines of Christianity. Leaving the mission before he was ready for baptism Hung returned to his home where he formed a society for the worship of the 'Supreme God'. The new society which soon had several thousand members showed such intolerant zeal in destroying temples and smashing idols that the officials of the district attempted to suppress it by force. The soldiers were defeated and Hung found himself at the head of a growing revolution. Gathering around him all the discontented people of the regions through which he passed the rebel leader pushed northward toward the Yangtze valley. In September 1852 he arrived with a powerful army at Changsha the capital of Hunan province.

344 Establishment of the Rebel Capital at Nanking The strong walls of Changsha resisted all attacks by the rebel army but here Hung proclaimed himself emperor of China giving to his dynasty the auspicious name Tai Ping meaning Great Peace. From Changsha the Taiping army swept down the Yangtze valley capturing city after city until finally in March 1853 they stormed the city of Nanking the ancient capital of the early Ming emperors. From Nanking the Taiping emperor sent an unsuccessful expedition northward against Peking and Tientsin while more successful efforts were made to extend the Taiping power over the provinces at the mouth of the Yangtze. Hung did not stop at proclaiming himself emperor of China he also proceeded to claim membership in a new Christian Trinity. According to his decrees God was the Heavenly Father Christ the Celestial Elder Brother and Hung Hsiu chuan the Divine Younger Brother. After he had gained control of Nanking this deified emperor quickly developed all the char-

acteristics of a despot, surrounding himself with a numerous harem and leaving to his lieutenants the active leadership of the Taiping armies. The missionaries, who for a while had looked upon the rebellion as a genuine Christian movement,



A "STREET" IN SOOCHOW

Soochow was for a number of years one of the most important Taiping strong holds. Because of the many canals which intersect the city it is often called the Venice of China.

soon repudiated the Taiping chief, but the Chinese government long continued to regard the rebellion as an event for which the foreign religion was responsible.

345 **The Suppression of the Taipings** The imperial troops in the Yangtze valley had been swept away by the first triumphant rush of the Taiping forces, and more than seven years elapsed before any progress was made toward suppressing the rebellion. The representatives of the treaty powers decided to maintain a policy of neutrality in the struggle between the

government and the rebels. In 1860, however, a young American adventurer named Frederick Townsend Ward disregarding the commands of the American authorities, organized a force to assist the Chinese in driving the Taipings from the region around Shanghai. Ward's first successful move was the capture of Sung kiang which he accomplished at the head of an "army" consisting of a hundred men, chiefly Filipinos and two European officers. After this first victory over the Taipings, Ward recruited a large number of Chinese soldiers armed and drilled in accordance with Western military methods. For about two years he led this army against the rebels with such unflinching success that an imperial decree conferred upon the force "the honorable name of Ever Victorious Army." In September, 1862, Ward died from wounds which he received in battle, and the Ever Victorious Army was placed under the command of an English colonel, Charles George Gordon.¹ A few months before Ward's death Li Hung ching who later became one of China's greatest statesmen was appointed governor of Kiangsu province, the province in which both Shanghai and Nanking are located. Li was an energetic official and organized a strong force of "regular" Chinese troops to cooperate with the Ever Victorious Army under Ward and his successor. One city after another was retaken from the rebels. In July, 1864 Nanking was taken and the following May saw the extermination of the last scattered Taiping forces.

346 China in 1860 For more than two centuries the Manchus had ruled the Chinese Empire extending its territories even beyond the boundaries which existed in the great days of the Tang dynasty. In 1860 their pride was dragged in the dust. Before 1840 the imperial government had determined the conditions upon which the foreigner should be allowed to

¹ He was killed at Khartum in 1885. See J. H. Robinson, F. P. Smith and J. H. Brewster, *Our World Today and Yesterday*, § 377. Ginn and Company, 1924.

enter the land, after 1860 the conditions of foreign residence and trade in China were regulated by treaties which China had been compelled to sign at the point of the bayonet. Nearly a hundred and fifty years had elapsed since Kang Hi, reversing his earlier policy of encouraging foreign trade, had decided to place restrictions upon these dangerous visitors from beyond the sea. Now the West, taking the matter into its own hands, had forced open the markets which were becoming more and more necessary to the economic life of the Western world. Nor were the Chinese long in making use of the Europeans. Even while the Western representatives were dictating humiliating terms of peace at Peking, the officials in the Yangtze valley were securing Western assistance against the Taiping rebels.

The forcible opening of China's doors was not pleasing to the Chinese people or to the government. Conflicts were to occur between China and the West, but 1860 marks the beginning of a new era in the history of the Chinese Empire.

QUESTIONS

I. What was the domestic policy of the Manchus? How did their foreign policy differ from that of the Mings? Name a European contemporary of Kang Hi. In what ways was Kang Hi a great ruler? Compare Louis XIV and Kang Hi. Who was the pirate patriot? From what you have learned in an earlier chapter and in the present one, tell the story of Wu San kwei and the Manchus.

II. What was Kang Hi's early policy toward the Europeans? Why did he change this policy? When did the Russian outposts reach the shores of the Pacific? Give the chief provisions of the Treaty of Nerchinsk. What were the results of Chien Lung's military activities in central Asia?

III. Describe the conditions of trade at Canton. Why were the Europeans dissatisfied with these conditions? Why did the English take the lead in demanding improved conditions? Tell the story of the Macartney and Amherst missions.

IV. How did opium become a cause for dispute? What measures did Commissioner Lin take for stamping out the opium trade? Give the most important results of the treaty settlement of 1842-1844.

V What was the real cause of Britain's second war with China? Outline the results of the second treaty settlement between China and the West. Describe the trade at Kiakhta. When and how did Russia get the maritime province of Siberia? Locate this territory on the map.

VI What was the Taiping Rebellion? How long did it last? Why was 1860 a turning point in Chinese history? When and under whom did Filipino soldiers fight in China?

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CHAPTER XXV

THE REOPENING AND WESTERNIZATION OF JAPAN

- 1853 Commodore Perry arrives at the Bay of Yedo (July 8)
- 1854 Perry negotiates a treaty with Japan
- 1867 Accession of Emperor Mutsu to
- 1867 End of the Shogunate (November 3)
- 1868 Tokyo becomes the imperial capital
- 1871 Abolition of feudalism in Japan
- 1873 Repeal of the laws against Christianity
- 1875 Creation of the Genro-in the first assembly
- 1889 Japan receives a constitution

347 The Tokugawa Seclusion From 1641 when the Tokugawa government forced the Dutch to leave Hirado and move their commercial headquarters to the tiny island of Deshima (§ 288) Japan enjoyed more than two centuries of almost total seclusion. The handful of Dutch merchants at Deshima and a few Chinese traders who were subjected to equally strict supervision were the only connecting links between Japan and the outside world. Shut off from all foreign intercourse except such as was maintained through these Dutch and Chinese merchants Japan had settled down to a period of unbroken internal peace. The Tokugawa system so carefully organized by Iyeyasu enabled the Shoguns to suppress any Daimyo who might long for a return to the good old days of unrestrained private war or who might feel inspired to rebel against the powers of the Yedo government (§ 275). The Samurai the two sword men who composed the military caste of the nation were kept always ready for war but generation after generation grew old and died without having an opportunity to practice their profession.

Seclusion and peace gave Japan an opportunity to recover from the bitter internal struggles which had come to an end

only with the establishment of Tokugawa rule. In the absence of war people turned their minds to the arts of peace. Industry, literature, art, religion, and philosophy occupied the energies of able men who in former days would have been engaged in fighting and intrigue. The memory of old local feuds died out, and sectional jealousies were replaced by a new spirit of nationalism. This growth of national spirit was fostered by a change in the religious ideas of the country. For a while the suppression of Christianity had been followed by a Buddhist revival, but it was not long before the influence of Buddhism began to be replaced by a combination of Confucianism and Shinto. The social philosophy of Confucius became the basis of Japanese etiquette and morals, while the revival of Shinto recalled the people to the worship of the old national deities.

Although beneficial to Japan, the results of seclusion and peace meant a gradual weakening of the foundations upon which the Tokugawa power had been erected. Two centuries of peace deprived the warrior of the position which he once held in Japanese society. The nonmilitary classes began to look down upon the Samurai and to question the necessity of government by a military organization. Nationalism and the revival of the Shinto religion began to awaken a new interest in the emperor, who, as the direct descendant of the Sun Goddess, was regarded as the only lawful ruler of the state.

348 Japan Reopened Throughout the first half of the nineteenth century, the Western nations made repeated efforts to draw Japan from her long continued seclusion. Great Britain, Russia, and the United States attempted to secure commercial privileges at Japanese ports, while the Dutch government made efforts to obtain for its merchants at Nagasaki some improvement in the humiliating conditions under which they were allowed to trade. After the close of China's first war with Great Britain, the knocking at Japan's closed doors became especially persistent. Between 1844 and 1849 seven attempts were made



THE KORIN WAVE SCREEN

By Ogata Korin an artist of the Kōetsu school (Original in the Museum of Fine Arts Boston)

by Americans British or Dutch to open official communication with the government of the island empire All these efforts failed the Tokugawa officials realizing the weakness of their control over the country steadily refused to take any



PILGRIMS CLIMBING FUJIYAMA

Fujiyama is climbed annually by thousands of Japanese pilgrims Since the country has been reopened many foreigners also have ascended Japan's sacred mountain

might stop for supplies and repairs now the merchants of San Francisco wanted the right to stop at the ports of Japan on their long voyages to the coast of China

In 1852 therefore the president of the United States dispatched *Commodore M. C. Perry* to secure for American ships

step which might create fresh difficulties One of these Western powers however was unwilling to accept no as an answer In 1848 as a result of the war with Mexico the United States had obtained possession of California with its splendid harbor of San Francisco By 1850 California was ready to be admitted into the Union as a state while San Francisco had become a flourishing seaport anxious to develop transpacific trade with the treaty ports of China Even before this time the American whaling ships in the Pacific had felt the need of a Japanese port at which they

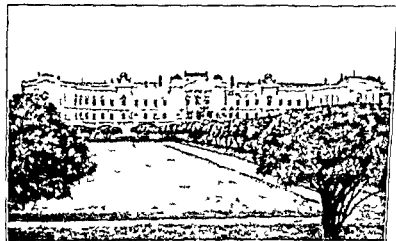
Prince) and had posed as the actual emperor of Japan there fore the Western governments were sure to hold him directly responsible for any violation of their newly obtained treaty rights. But the Imperialists who refused to recognize the legality of the treaties kept the Tokugawa officials busy apologizing for anti foreign outrages and explaining their inability to maintain order throughout the empire. In 1867 a member of the British legation staff was killed near Yokohama by the retainers of the Satsuma Daimyo who was on his way to Yedo, a year later the Daimyo of Choshu whose territories overlooked the Strait of Shimonoseki fortified the strait and opened cannon fire upon all foreign vessels attempting to pass. Both of these attacks were severely punished the first by a British bombardment of Kagoshima the second by an international naval attack upon the Shimonoseki forts. Moreover the Western representatives having discovered that the Shogun was not the real sovereign of Japan were endeavoring to open direct negotiations with the imperial court at Kyoto in order to obtain more satisfactory treaty arrangements.

351 The Accession of a New Emperor and the End of the Shogunate In 1866 a new Tokugawa Shogun fell heir to the difficult problems of the Yedo government. A year later the death of the emperor Komei brought to the throne at Kyoto a new emperor the fourteen year old Mutsuhito. The leaders of the powerful Western clans — Satsuma Choshu Hizen and Fosa — now demanded the Shogun's resignation to which demand the Shogun complied on November 3 1867. Nine days later on November 12 the following imperial decree was issued. Tokugawa Keiki's proposal to restore the administrative authority to the Imperial Court is accepted by the Emperor. After two hundred and sixty four years the last of the Tokugawa Shoguns laid down the power which had been assumed in 1603 by the great Iyeyasu after nearly seven hundred years the office of Shogun created by Yoritomo in 1192 ceased to exist.

352 The Meiji Era The long reign of Emperor Mutsuhito (1867 1912) which is known as the era of Meiji (‘Enlightened Rule’), was a combination of conservative restoration and radical reform. On the one hand the leaders of the movement by which the emperor had been restored to power re-established the old institutions created in the seventh century by the Taikwa reformers (§§ 81 82) but on the other hand, the Meiji reformers having carefully examined the Western methods of government gradually introduced into Japan such Western political institutions as might be expected to strengthen the government or to improve the administration of the empire. The abolition of the Shogunate was followed four years later by the abolition of the old feudal Daimyos. Pensions were bestowed upon the dispossessed lords as partial compensation for the revenues of which they were deprived while many of them were later made members of a newly created nobility but the reformers were determined that the decentralizing power of feudalism should be completely destroyed. In place of the old feudal divisions governed by the Daimyos the country was reorganized into prefectures divisions and districts, which were placed under the care of administrative officials appointed by the central government.

353 Political Changes of the Meiji Era These steps merely restored to the emperor the powers which had fallen into the hands of the old military aristocracy but the Meiji statesmen soon began to introduce innovations. In 1868 the imperial court left Kyoto and transferred its headquarters to the Tokugawa city of Yedo renamed Tokyo. This move which freed the emperor from the conservative influence of the old capital was followed by a gradual introduction of new political methods and ideas. The next year the young emperor, in the famous Charter Oath promised to convoke a national assembly in 1873 the prohibition against the Christian religion was removed, in 1875 the first assembly — “Genro in,” or Senate — was created for the purpose of discussing and de-

ciding questions of legislation. Since the Genro-in was appointed, not elected, the liberal element soon began to agitate for an elective body of representatives, in 1889, therefore, the new constitution provided for an Imperial Diet consisting of two houses, the members of the lower house being elected by the people. In theory and in law the emperor was still the absolute ruler of the empire, but the Imperial Diet had become



THE AKASAKA PALACE TOKYO

Residence of the Japanese crown prince. This palace completed in 1913, illustrates the extent to which modern Japan has been influenced by Western ideas. The plans were drawn by a Japanese architect who had been educated in France. (Photograph by Underwood and Underwood)

an important part of the government, and the wishes of the people as voiced through the elected members often exerted great influence upon the decisions of the imperial ministers. The Meiji reforms did not make the government of Japan democratic, but they introduced an element of democracy which never had existed before.

354 Westernization of Japan. Even more important than these changes in Japan's governmental institutions were the

Western ideas of law, education, industry, and commerce which found their way into the country as soon as the new imperial government had accepted the policy of free intercourse with the European world. A national educational system was organized, based upon the school systems of the West. Western styles in clothing and in architecture became popular. Rail roads, telegraphs, a government postal system, and a system of national banks were established. Factories grew up, and the factory system began to take the place of the older methods of manufacturing. The feudal military forces were replaced by a modern army organized, armed and drilled according to Western methods, and a beginning was made in the development of a modern navy. Experts from abroad were employed to assist in all these undertakings, students were sent to Western countries to be educated in Western science or to become acquainted with Western methods, and the people at home were encouraged to acquire all possible information from the foreigners who visited the empire. Slowly at first, but with gradually increasing speed, Japan was transforming herself — at least in commercial, industrial, and military affairs — into a powerful Westernized nation.

QUESTIONS

How did the Tokugawa rule benefit Japan? Why is 1853 an important date in Japanese history? What were the causes of the fall of the Tokugawa Shogunate? How was the Japanese feudal system abolished? What was the Charter Oath? Describe the changes in government that were made during the Meiji Era. What is meant by the Westernization of Japan?

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PART V. DEVELOPMENT OF ORIENTAL RESISTANCE TO THE AGGRESSIONS OF THE WEST

(1860-1926)

CHAPTER XXVI

AMERICAN INFLUENCE ENTERS THE ORIENT THE PHILIPPINES SECURE SELF-GOVERNMENT

- 1830 Manila is opened to foreign merchants
- 1869 Completion of the Suez Canal has an important influence upon the Philippines
- 1896 Beginning of revolt against Spain
- 1898 Battle of Manila Bay Admiral Dewey destroys the Spanish fleet (May 1)
Spain cedes the Philippines to the United States (December 10)
- 1901 William H. Taft becomes the first American civil governor of the Philippines (July 4)
- 1907 The meeting of the first Philippine Assembly (October 16)
- 1909 Free trade between the Philippines and the United States
- 1916 The Jones Bill (August 29)

355 Commercial Development For the Philippine Islands, as for the other regions of the Far East, the second half of the nineteenth century was a period of change and development. First in importance, because of its influence upon development along all lines, was the steadily increasing intercourse with the outside world. The opening of Manila to foreign merchants, in 1830, had been followed by a great expansion of commerce and by a demand for further concessions. In 1855 and in 1862 five additional Philippine ports were thrown open. The com-

pletion of the Suez Canal in 1869¹ greatly increased trade between Europe and the entire Orient including the Philippines. The rapid development of commerce with Europe was accompanied by the steady development of the Filipino middle class which became increasingly interested in political questions.

This growth of commercial and political interests soon led to a decline in the influence of the religious authorities particularly with respect to education. For almost exactly three centuries most of the schools in the Philippines had been those which the Church maintained chiefly for the purpose of training Filipinos for the clergy. Now there was a demand for schools in which children should be educated by the State. In 1863 the Spanish government instituted a public school system which was intended to make it possible for every Filipino boy and girl to receive a primary education. Religious subjects as well as secular subjects were to be taught in these newly established schools and the parish clergy were still to have a voice in the management of school affairs although not complete control of education. From these government primary schools many students especially the children of well to do parents went into the institutions of higher learning and some even went to foreign countries to complete their education. Thus in addition to the commercial class there was growing up a well educated professional class — doctors lawyers teachers writers — prepared to become leaders in their country.

356 Liberalism and Reaction Unfortunately for Spain and for the Philippines the Spanish government appeared unable to adopt a settled policy with regard to its possessions. A consistently liberal policy would have resulted in the development of an enlightened and loyal Filipino nation a policy of firm repression might have maintained indefinitely the old

¹ See J. H. Robinson, E. P. Smith and J. H. Breasted *Our World Today and Yesterday* § 847. Ginn and Company 1924.

CHRONOLOGY OF ORIENTAL HISTORY (1850-1921)

MALAYIA (including Indo-China)	INDIA	CHINA	DATE	KOREA	JAPAN	IMPORTANT WESTERN EVENTS
1856 French acquire Cochinchina 1863 Public school system in the Philippines	1857 Sepoy Mutiny 1858 Dissolution of the English East India Company British Empire in India	1858-1860 The second treaty settlement 1865 End of the Taiping Rebellion 1868-1870 The Boshu Campaign in Japan	1859	1866-1870 French and American attempts to open Korea 1876 Japanese treaty with Korea opened to Western trade 1885 <i>La Joo</i> Convention relating to Korea	1853 Commodore Perry arrives at Japan 1854 Japan reopened 1867 Beginning of Meiji Era, abolition of the Shogunate 1874 China pays Japan indemnity and Japan's sovereignty over the Ryukyus 1880 Constitution of Japan promulgated	1861 1865 Civil War in the United States 1869 Suez Canal 1871 Unification of Germany Unification of Italy
1873 1905 War between the Dutch and the Kingdom of Acheh 1884 Annam becomes a French protectorate	1885 Burma annexed	1888 Chinese immigration to America suspended				

CHRONOLOGY OF ORIENTAL HISTORY (1850-1921) — CONTINUED

MALAYSIA (including Indo-China)	INDIA	CHINA	DATE	KOREA	JAPAN	IMPORTANT WESTERN EVENTS
1896 Reforms in French Indo-China 1896 Revolt against Spain in the Philippines 1898 Dewey captures Manila		1894-1895 Chinese-Japanese War		1895 China recognizes the complete independence of Korea	1895 Japan victorious over China; Formosa acquired	1898 Spanish American War
1899 Revolt in the Philippines against America		1898 The Battle of Concessions spheres of influence 1899 The "open door" 1900 The Boxers	1900		1902 Anglo-Japanese Alliance 1904-1905 Russo-Japanese War Japan gains control of Manchuria and Korea	
1907 Popular assembly in the Philippines 1909 New tariff law	1900 India Councils Act	1911 The Revolution 1912 Establishment of the Republic 1915 The Twenty one Demands 1916 Death of Yuan Shih-kai gradual breakdown of central administration		1910 Korea becomes a part of the Japanese Empire	1912 Death of Emperor Meiji end of the Meiji Era	1914 World War
1916 Jones Bill Philippine autonomy	1919 Government of India Bill		1921			1917 Russian Revolution 1921 The Washington Conference

absolute power of Crown and Church. Instead of following either policy, the Spanish vacillated between liberalism and reaction. For a while the Filipinos would be led to expect far reaching reforms and a large amount of self government, then these hopes would be disappointed by the appointment of a dictatorial governor and a horde of corrupt officials. This vacillation, which reflected the frequently changing political situation in Spain, had a disastrous effect upon Spanish authority in the islands. The irritation which resulted from the non-fulfillment of their hopes caused many of the Filipinos to lose sight of the numerous reforms which actually were instituted, and the harsh methods employed by some Spanish officials created a belief that all the Spaniards were cruel tyrants.

357. Growth of Revolutionary Sentiment. The educated leaders of the Filipinos — José Rizal, Marcelo H. del Pilar, Graciano López Jaena, and their companions — were persistent in their agitations for reform. Few of these reformers considered, at first, the possibility of gaining complete independence for the Philippines. Most of them regarded union with Spain as necessary and beneficial, but they demanded that the Filipinos be given representation in the Spanish Cortes and greater rights of self government. As time went on, however, these men became more and more revolutionary in their beliefs. Like the people of England's American colonies, more than a century earlier, they gradually became convinced that it was useless to look to the home government for the desired reforms. Thus their followers began to organize revolutionary societies, the members of which were bound by oaths of obedience, brotherhood and secrecy.

358. The First Period of Revolution. In August, 1896, the Spanish authorities received definite information with regard to the most powerful of these organizations, the Katipunan. This discovery was followed by the arrest and execution of a large number of prominent reform leaders, but it also led to the outbreak of open rebellion. From August, 1896, to August,

1897, the rebels who had issued a declaration of independence, maintained the struggle, then a peace was arranged, and the rebel leaders went into exile with the understanding that the government would inaugurate a new reform policy. But this peace was destined to be merely a temporary truce, the Spanish had no intention of granting the demands of the Filipinos while the Filipino leaders would be satisfied with nothing short of sweeping reform. The old discontent was soon more bitter than ever, and the rebels only awaited a favorable opportunity for renewing the struggle.



DR. JOSE RIZAL

The Filipino liberal and patriot executed in 1896 by the Spanish

359 The Spanish-American War in the Far East. In April 1898 a long controversy between Spain and the United States arising out of conditions in Cuba resulted in the outbreak of the Spanish American War. On the night of

April 30 the American fleet under Commodore Dewey entered Manila Bay, and the following day the Spanish naval force was destroyed. Even before the arrival of the American fleet a fresh insurrection was being organized by the Filipino leaders. These leaders now rejected the conciliatory promises of the Spanish authorities and made common cause with the Americans. While a part of the insurgents cooperated with the American fleet in a blockade of Manila other rebel forces car

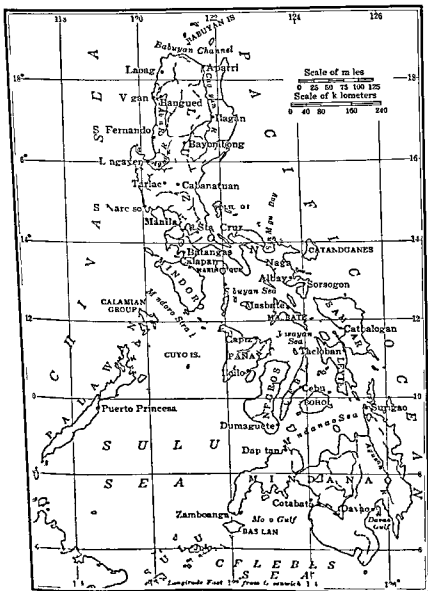
ried on a vigorous campaign against the Spanish detachments outside the capital. In the meantime a considerable force of American troops was hurriedly sent to the Philippines to support Dewey. On August 13 the land and naval forces of the United States with assistance from the insurgents compelled the Spanish to surrender Manila.

360 The Cession of the Philippines to the United States Dewey's fleet had been sent to Manila Bay for the purpose of destroying the Spanish warships. The success of the American fleet and the collapse of Spain's power in the Philippines led to an important change in America's position in the Orient. France, Germany, Great Britain, and Russia all held possession of ports along the Chinese coast, while the busy seaports of Japan were not far from the important commercial centers of China, but the nearest port of the United States was Honolulu, which had been acquired after the outbreak of the Spanish War by the annexation of Hawaii. In the peace negotiations with Spain, which were concluded on December 10, 1898, the American government insisted upon the cession of the Philippines to the United States.

361 The Attempt to organize a Philippine Republic For almost exactly three and one third centuries the Philippine Islands had been under the rule of Spain. At the close of this long period many of the Filipinos had come to regard themselves as a nation entitled to independence and self government. When the American fleet destroyed the Spanish warships in the battle of Manila Bay, the Filipino leaders had no idea that the United States might demand possession of the islands. They therefore promptly issued a declaration of independence and proceeded to organize a government with Emilio Aguinaldo as president. In September, 1898, a congress assembled for the purpose of drafting a constitution. On November 29 a constitution was adopted, and on January 21, 1899, it was promulgated by President Aguinaldo. In the meantime, however, Spain had agreed to transfer the archi-

such as the Filipinos had vainly attempted to secure from the Spanish. The educational system was reorganized and made more modern; a new judicial system was instituted; municipal self government was introduced. These reforms in which ample provision was made for participation by the Filipinos, did much to win over the revolutionary leaders. The earlier resentment gradually died out and the people of the Philippines settled down to enjoy the new era of prosperity under American rule. In spite of its failure the Filipino attempt to establish an independent state was important since it was one of the early signs that the Orient was beginning to resent the domination of the Occident. This movement however, was not directed against Western ideas or against Western civilization; it was merely an attempt on the part of the Filipinos to establish their own independent state organized along Western lines.

364 Self Government in the Philippines From the very beginning of American rule in the Philippine Islands the Filipinos were given a share in the management of public affairs. On July 4, 1901 martial law gave way to a civil government and William H. Taft — subsequently president of the United States — assumed office as the first civil governor of the islands. In the work of administration Governor Taft was assisted by a commission composed of four American and three Filipino members. The local provincial and municipal governments were placed almost entirely in the hands of Filipinos. For a while the provincial officers were appointed by the civil governor; later they were elected by popular suffrage. The municipal officials with certain exceptions were also chosen by popular vote. Although the Filipinos still cherished a desire for complete independence the degree of self government granted to the islands was welcomed for a while by a great majority. As a result of this feeling of satisfaction Filipinos and Americans were able to cooperate in the task of improving the social and economic condition of the people.



THE PHILIPPINE ISLANDS
Showing the modern provincial boundaries

365. The Demand for Independence. Because of their long struggle for national emancipation, which commenced under the Spanish regime, the Filipinos were especially prompt in their response to the new nationalist spirit which swept through the Orient after the close of the Russo Japanese War. Their successful participation in the management of political



THE NEW GOVERNMENT BUILDING AT MANILA

affairs convinced them that they were fully capable of complete self government, the wealth and prosperity of the islands were regarded as entitling the Philippines to independent national existence. The year 1906 therefore saw the commencement of a strong nationalist movement and the formation of political parties with a program calling for the establishment of Philippine independence.

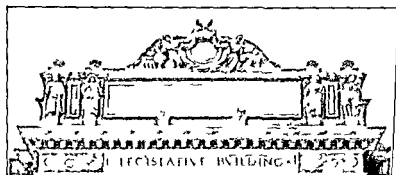
366 American Concessions. Although the government of the United States was not prepared to give the Filipinos either complete independence or home rule, it was ready to meet the

new demands with conciliatory concessions. By a change in the earlier regulations, the people were given more extensive rights of self-government in provincial affairs. Far more important, however, was the creation of an assembly, which was to share with the old commission the powers of legislation. On July 30, 1907, the first general election was held for the purpose of choosing the eighty members of the new assembly, on October 16 the members gathered at Manila and entered upon the performance of their functions. While making these concessions to the Filipino aspirations for self-government the United States government at the same time took steps to create stronger ties between the Philippines and America. Before 1909 goods imported into the United States from the Philippines were subject to tariff, but the tariff law of that year provided for the future admission of Philippine products duty free. Duties were also removed on American goods entering the Philippines. This arrangement has resulted in a rapid increase of trade and in strengthening the economic bond between the islands and continental United States.

367. The Jones Bill. The first six years after the creation of the Philippine Assembly (1907-1913) saw occasional friction between the assembly and the commission, which, consisting of four Americans and three Filipinos, constituted the upper house of the Philippine legislature. At this time the policy of the United States was directed by the Republican party, which was opposed to the idea of immediate Philippine independence, but in the presidential election of 1912 the Democratic party, which advocated granting independence to the islands at an early date, succeeded in electing Woodrow Wilson. President Wilson was inaugurated in March, 1913, and in October Francis Burton Harrison, the first governor of the Philippines appointed by a Democratic president, arrived at Manila to assume office. In accordance with the policy advocated by the Democrats, the new governor, by adding two more Filipino members to the commission, gave

the Filipinos a majority in both branches of the legislature. As a result of this initial step by the new administration the Philippine statesmen became fully responsible for the management of the affairs of state.

In 1916 an act of Congress commonly known as the Jones Bill, completely reorganized the government of the Philippine Islands. This bill, enacted on August 29, 1916 declares in the



THE FOUR SOURCES OF PHILIPPINE CULTURE

Here we see the four figures which have been carved upon the façade of the new Legislative Building at Manila. The two figures on the left are Lao-tzu and Manu, symbolizing the debt of the Philippine people to China and to India. Third from the left stands the figure of Justice, symbol of Anglo-Saxon law introduced by America. The figure of the Spanish soldier on the extreme right commemorates the Spanish conquerors by whose achievements the Philippines were brought under the influence of Western civilization.

preamble that "it is as it always has been the purpose of the people of the United States to withdraw their sovereignty over the Philippine Islands and to recognize their independence as soon as a stable government can be established therein." "For the speedy accomplishment of such purpose," the Jones Bill provided a constitution for the Philippine government. It established a Philippine legislature consisting of two elected houses—a senate with twenty-four members and a house of representatives with ninety members. The governor general had the power of veto, and the Congress of the United

between the Americans and the Filipinos? What was the importance of the Philippine republic?

III What early provisions for Philippine self government were made by the United States? When was the first Philippine Assembly elected? What was the Jones Bill? Describe the present Philippine legislature

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CHAPTER XXVII

CHINA'S STRUGGLE AGAINST FOREIGN AGGRESSION AND INTERNAL DISORDERS

- 1868-1870 The Burlingame mission
1874 Dispute between China and Japan because of the I u-chu Islands
1876 The Chefoo Convention between China and Great Britain
1881 Treaty of St. Petersburg settles the Kuldja dispute between China and Russia
1885 The Li Ito Convention establishes the joint control of China and Japan over Korea
1885 Treaty of Tientsin between China and France confirms France in the possession of Tongking

368 **The Troubles of China.** While Japan was making sweeping reforms and preparing to become a competitor of the Western nations the Chinese were finding it exceedingly difficult to adjust themselves to new conditions. There were a number of reasons for this difference between the two neighboring countries. China has a much larger population than Japan and this population extends over a vastly greater area. The Chinese have been so long accustomed to self government in local affairs that it has always been difficult for the authorities at Peking to institute changes in matters which affect the daily lives of the people. China had originated much of her ancient civilization and was therefore less willing to adopt sweeping changes than were the Japanese, who had merely borrowed this civilization from the continent. The European nations who had a much greater commercial interest in China than in Japan, had demanded and obtained from the Chinese more extensive treaty rights than they had attempted to secure from the Japanese. Three of these Western powers, moreover, held territories the frontiers of

which touched those of the Chinese Empire and they were endeavoring to expand their possessions. Thus the years which followed the treaty settlement of 1858-1860 were for China years of storm and trouble.

369 Internal Disorders The difficulties of the Chinese government were increased by numerous internal disorders. The Taiping Rebellion which lasted from 1850 until 1865 was merely the first of a long series of outbreaks and disturbances in various parts of the empire. Some of these internal troubles were revolutionary movements stirred up by anti-Manchu secret societies. Others took the form of anti-foreign outbreaks and were the result of popular disapproval of the new treaty rights granted to the Western barbarians. Still other disturbances were caused by bodies of armed robbers who seized upon the general confusion as an opportunity for unrestrained banditry. Whenever these disorders threatened to interfere with the interests of foreign missionaries or merchants the authorities of the central government were immediately deluged with complaints and demands from the foreign diplomats at Peking.

370 The Burlingame Mission The second treaty settlement (1858-1860) gave to the four foreign powers — France, Great Britain, Russia, and the United States — the right to maintain resident ministers at the Chinese capital. This right which was later extended to all other countries concluding treaties with China was immediately exercised by all four treaty powers and the Chinese government created a bureau of foreign affairs, the Tsungli Yamen, as a channel through which the foreign diplomats might communicate with the imperial authorities. Although it was frequently urged that China ought to send ministers and consuls to look after her interests in foreign lands, the imperial government for several years paid no attention to such proposals. Not until 1868 did the Chinese make an effort to secure a fair presentation of China's wishes and China's difficulties to the governments of

the Western world, when the attempt was finally made, the Chinese spokesman was an American, Anson Burlingame

Anson Burlingame, who had been appointed United States minister to China in 1861 arrived in Peking in July 1862, and soon showed himself a warm friend of China. In November, 1867, the Chinese government learning that Mr Burlingame intended to resign his post invited him to accept appointment as head of a Chinese diplomatic mission which was to be dispatched to the governments of all the treaty powers. This invitation was accepted and the following February saw the Burlingame mission depart from Shanghai for San Francisco. In Washington Mr Burlingame, as representative of the Chinese Empire negotiated a new treaty with the United States. In London he succeeded in persuading the British government to adopt a more conciliatory attitude in its dealings with China. At Paris the representative of China found the French government less inclined to make promises but in Berlin the German government which had concluded a treaty with China repeated the assurance that had been secured from the British. From Berlin the mission proceeded to St Petersburg but here in February 1870 the leader of the mission died. In the two years between his departure from Shanghai and his death at St Petersburg Mr Burlingame rendered good service to the Chinese government and to the cause of peace in the Far East. For a while at least the influence of his diplomatic efforts led the Western countries to adopt a less aggressive policy in their relations with China with the result that the Chinese government had an opportunity to restore order at home.

371 The United States and Chinese Immigration The Chinese American treaty negotiated by Mr Burlingame in 1868 provided for the free immigration of Chinese into the United States. This provision was a concession by the Chinese government to the government of the United States which was anxious to secure an abundant supply of laborers for develop-

ing the resources of the Western territories. It was not long however, before the Washington authorities were driven to change their position on the immigration question. American workingmen in the Pacific coast states were soon complaining against the competition of cheap Oriental labor. As early as 1876 these complaints were laid before Congress which passed an act two years later forbidding the immigration of Chinese laborers. This act was vetoed by President Hayes on the ground that it violated the terms of the treaty with China, but in 1880 an American mission was sent to Peking for the purpose of securing a revision of the clause relating to immigration. In a new treaty the Chinese government agreed that the government of the United States might regulate limit or suspend such coming or residence ¹ but may not absolutely prohibit it. For the next twenty five years the immigration question was the cause of frequent controversies between the two countries. In 1882 Congress took advantage of the new treaty and suspended for ten years the immigration of Chinese laborers. Six years later in violation of the treaty provisions a new act of Congress absolutely prohibited Chinese laborers coming to the United States. A new treaty in 1894 secured China's assent to this exclusion policy but in 1904 when the treaty expired the Chinese government refused to renew it and the Chinese people by a boycott of American goods showed their bitter resentment to the humiliating discrimination against Chinese in America.

372 Relations with Japan In 1871 four years after the opening of the Meiji Era relations between China and Japan were regulated by a commercial treaty signed at Tientsin. In their treaties with the Western countries both China and Japan had been forced to consent to the establishment of extraterritoriality that is subjects or citizens of foreign countries residing in China or Japan were subject only to the laws of their own countries as administered by their own con

¹ That is the coming or residence of Chinese laborers

sular officials The treaty between China and Japan, however, made no such arrangement, each government agreed that its people, while residing in the territories of the other, should be subject to the jurisdiction of the regular local authorities

The friendly relations established by this treaty were soon disturbed by a dispute arising out of the murder of some Lu chuan fishermen who were shipwrecked in 1871 on the island of Formosa The Lu chu Islands geographically a southern continuation of the Japanese archipelago are inhabited by people closely related to the Japanese, the Tokyo government therefore regarded the Lu chus as a part of the Japanese Empire and demanded that China pay compensation for the murder of the shipwrecked men This the Chinese government refused declaring that the Lu chuans were vasals of China and that Japan had no right to interfere in the matter In 1874 the Japanese dispatched an expedition to Formosa to secure by force the satisfaction which China refused to grant For a few weeks war between China and Japan appeared certain but the Chinese government finally gave way and paid five hundred thousand taels¹ to the Japanese government one hundred thousand taels as compensation for the murders the balance as payment for the expenses of the expedition This settlement which tacitly admitted Japan's sovereignty over the Lu chus was a complete victory for the Japanese and soon encouraged them to challenge China's authority in a new field Korea

373 The Opening of Korea Hideyoshi's unsuccessful attempt to conquer Korea (§ 271) had been followed by a complete termination of all intercourse between Korea and Japan Soon after this attempt the Japanese had adopted the policy of nonintercourse with the world the Koreans also had abandoned relations with all outside countries except China, whose emperor the Korean king acknowledged as his suzerain

¹ A tael is a Chinese ounce of silver and is worth about seventy five cents in United States currency

When China was compelled by the treaties of 1858-1860 to open her doors to the West, some of the foreign powers soon turned their attention to Korea. In 1866 a French expedition made an unsuccessful attempt to obtain satisfaction for the murder of a French missionary in Korea. Four years later the United States endeavored to open the ports of Korea to foreign trade, but this effort also met failure. In 1876, however, a Japanese ship, while exploring the coast of Korea, was fired upon by the Koreans. This incident served as a pretext for a Japanese expedition against the "Hermit Kingdom." Korea was forced to pay an indemnity and to sign a treaty which opened three ports to Japanese trade. The Chinese government, fearing the influence of Japan, now advised Korea to negotiate treaties with other foreign powers. In 1882 a treaty was therefore concluded with the United States, and the next four years saw the establishment of treaty relations with England, Germany, Italy, Russia, and France.

374. The Li-Ito Convention. The Chinese and the Korean governments considered that these treaties made no change in the old relationship between Korea and China; Korea was still a "vassal" state, owing tribute and allegiance to China. Most of the foreign powers were willing to recognize this relationship, but the United States and Japan insisted on regarding Korea as an independent sovereign state. The American government believed that only an independent state had the power to make treaties, but Japan took this stand because the Tokyo government was determined to substitute Japanese influence in Korea for that of China. The Japanese soon succeeded in organizing at Seoul a strong pro-Japanese party, which favored the rapid introduction of Western reforms, and which was opposed by a conservative pro-Chinese party. Conflicts between the two parties created serious disturbances in the capital, causing China and Japan to send troops into Korea for the protection of their interests. In 1885, taking advantage of the fact that China was at war

with France (§ 378), the Japanese government approached China with a demand for some satisfactory solution of the Korean difficulty. Negotiations between Li Hung-chang and Count Ito Hirobumi, Japan's leading statesman, resulted in the so-called Li-Ito Convention, which was signed on April 18 at Tientsin. The Li-Ito Convention gave China and Japan equal rights in respect to Korean affairs. Both governments were to withdraw their armed forces from Korea within four months; if in the future either government should find it necessary to send troops into Korea, it must give the other government "previous notice in writing" of its intention to take that step. Korea thus ceased to be the vassal of China and became a "joint protectorate" of its two powerful neighbors. Nine years later this arrangement, as we shall see, led to the outbreak of war between the two "protectors."

375. **Trouble with Great Britain.** China had scarcely settled her Formosa dispute with Japan when she found herself involved in difficulties with Great Britain. British commercial interests in China were more important than those of any other foreign country, so the British were the first to realize the unsatisfactory character of the existing treaty arrangements. In 1874 the British authorities in India, anxious to develop trade between India and the southwestern provinces of China, had secured China's permission to send an exploring expedition into Yunnan by way of Burma. In February, 1875, Mr A R Margary, a member of this expedition, was attacked and killed on Chinese soil by a Chinese armed force. The British minister at Peking, Sir Thomas Wade, demanded immediate satisfaction for this outrage and also seized upon the incident as an opportunity for settling the various other questions in which Great Britain was interested. In September, 1876, after long negotiations between Sir Thomas Wade and Li Hung-chang, an agreement known as the Chefoo Convention settled most of these questions in a manner which was fair to both countries. On account of objections raised by the

greater part of the Red River delta but was later defeated and slain. Following the death of Garnier, the French concluded a treaty of peace with Annam in 1874. In this treaty France renounced all claims to Garnier's recent conquests and recognized the independence of the kingdom, but received the right to trade along the Red River and to advise the Annamese government on all foreign questions.

378 War between China and France The French Annamese treaty of 1874 was communicated to the Chinese government in May 1875 at the moment when China appeared to be on the verge of war with Great Britain over the Margary murder (§ 375). Although the treaty infringed upon China's rights in Annam the Chinese were at that time in no position to raise an objection. It was not long however before Annam alarmed at the growing activity of the French began to appeal to China for protection. In 1882 the French took Hanoi by storm and forced the Annamese government to conclude a new treaty which transformed the kingdom into a French protectorate. The Peking government entered a vigorous protest against this new move and Chinese forces were sent into Tongking the northern province of Annam. China and France were both anxious to avoid war. In May 1884 therefore Li Hung chang and a French officer named Fournier drew up a convention in which China recognized the French treaty with Annam and agreed to withdraw the Chinese troops from Tongking. Before this arrangement could be communicated to the Chinese military officials in Tongking a clash between the French and Chinese forces produced a state of war. Although there was no declaration of war hostilities continued on land and sea throughout the winter of 1884-1885. On the sea the French had a decided superiority but on land the Chinese succeeded in inflicting several severe defeats upon their Western enemy. After several unsuccessful attempts to open negotiations peace was finally restored by a new Treaty of Tientsin signed on June 9 1885. Neither government received any war

indemnity, the Li-Fournier Convention was affirmed, and certain arrangements were made for trade between Annam and the adjoining Chinese provinces.

379. *China's Attempts at Reform.* In spite of these various encroachments upon her outlying provinces, China in 1885 still commanded the respect of the Western world. Japan had made good her claim to the Lu-chu Islands and had successfully challenged China's ancient position in Korea; but the first of these was regarded as a minor affair, while the second had been accomplished by taking advantage of China's troubles with France. Britain had annexed the vassal state of Burma, but had considered it wise to appease China by agreeing to continue the tributary missions from the Burmese capital to Peking. France had compelled the Manchus to abandon their suzerain authority over Annam, but the military efficiency shown by the Chinese troops in their operations against the French had added greatly to China's prestige. Even greater prestige had been gained in the Kuldja controversy, where Russia — much to the surprise of all Western diplomats — had been forced to hand back most of the disputed territory.

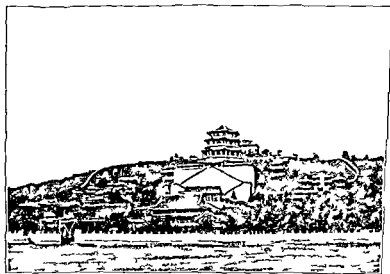
Not only had China recovered from her extreme weakness of 1860 but she even appeared to be adopting a reform policy similar to that of the new Japanese government. Bodies of soldiers were armed and drilled in accordance with Western methods; a beginning was made in the development of a modern navy; a number of Chinese merchants were encouraged to organize a steamship company and to engage in foreign trade as well as in trade between Chinese ports. Especially important was the creation of the "Imperial Maritime Customs," which, by a more efficient and more honest collection of the tariff on foreign trade, provided the imperial government with a greatly increased revenue from that source. However, most of these reforms, instead of being nation-wide like the Meiji reforms in Japan, were local changes carried out by a few energetic provincial officials headed by Li Hung-chang.

British merchants the Chefoo Convention unfortunately, was not ratified by Great Britain

In 1885 as we have seen in Chapter XXIII, the British completed the conquest and annexation of Burma. Burma had been for many years a vassal of the Chinese Empire, but China was now unable to defend her vassal against a Western power. In 1886 by means of a treaty which provided that Burma should continue to send at ten year intervals the customary 'tribute' to Peking the British government secured China's recognition of the annexation. The 'decennial tribute' was sent once, after the conclusion of this treaty then the British government repudiated its agreement and discontinued

December 1878, sent a special representative to St Petersburg to secure the Russian withdrawal. More than two years passed before China succeeded in forcing the Russians to keep their promise. The first Chinese negotiator agreed to a treaty giving Russia more than half of the district together with a sum of five million rubles as payment for the expenses of the occupation. This treaty was promptly rejected by the Chinese government and the unfortunate Chinese official nearly suffered the death penalty as a reward for his blunder. Peking repeated its demand for the restoration of the territory, and the Czar's ministers having been informed by the Russian governor of eastern Siberia that he had no forces capable of dealing with the Chinese army under Tso Tsung-tang reluctantly gave way. On February 12, 1881, the Treaty of St Petersburg restored practically the whole district to China. China paid the Russians nine million rubles for their trouble.

377 The French Advance into Tongking We have already seen in Chapter XXIII that the king of Annam was forced to cede Cochinchina to France in 1862 and that in 1867 the French established a protectorate over the neighboring kingdom of Cambodia. Having thus gained a foothold in these southern provinces the French were soon extending their influence into other parts of Annam. In 1866 a French expedition under Franoise Garnier was sent up the Mekong River for the purpose of discovering a satisfactory trade route into the Chinese province of Yunnan. The upper portion of the Mekong proved to be unnavigable but Garnier when he reached Yunnan discovered another river (the Red River) which seemed to be navigable. In 1873 therefore Garnier with a force of two hundred and twelve men was sent to Hanoi to secure permission for French merchants to use the Red River as a trade route into Yunnan. When the Annamese refused to grant this permission hostilities resulted. Garnier with his little army took Hanoi and quickly conquered the



TWO VIEWS OF THE SUMMER PALACE

Erected several miles outside of Peking by the Empress Dowager Tzu Hsi to take the place of the palace destroyed in 1860

380 The Empress Dowager Tzu Hsi. The renewed strength of China was due not to these spasmodic attempts at Western reform but to the appearance of a strong ruler at the head of the government. When the Anglo French forces advanced upon Peking in 1860, the imperial court took refuge at Jehol, north of the Great Wall. Here the feeble Emperor Hsien Feng (1851-1861) died, leaving the throne to his infant son Tung Chih (1861-1875). The mother of the young emperor was the famous Empress Dowager Tzu Hsi, one of the most remarkable women in the pages of history. Tzu Hsi, who was only twenty six years old when her son ascended the throne, directed the government of China during the next forty seven years. Strong minded and self willed, she possessed the ability to choose capable subordinates, seldom in the history of China has the country had a body of officials more efficient than those whom she put in charge of affairs. Acting under the leadership of the Empress Dowager these officials restored to the old governmental machinery such energy and efficiency that China was still regarded as the strongest empire in the East.

QUESTIONS

I Why could Japan adjust herself to the new conditions more easily than could China? What was the Tsungli Yamen? What was the attitude of the United States in 1868 toward Chinese immigration? Show how this attitude changed. How did the dispute arise between China and Japan with regard to the Lu chu Islands? Tell the story of the opening of Korea. Give the terms of the Li Ito Convention.

II What change was made in the relations between Burma and China in 1886? How did the Kuldja dispute arise? How was it settled? What was the Tongking war? Who was Tzu Hsi?

CHAPTER XXVIII

JAPAN AS A WORLD POWER THE END OF KOREA

- 1894 War breaks out between China and Japan
- 1895 Treaty of Shimonoseki (April 17)
The Three Power Intervention (Russia France and Germany) (April 23)
- 1902 First Anglo-Japanese Alliance (January 30)
- 1904 Outbreak of the Russo-Japanese War (February 8)
- 1905 Treaty of Portsmouth (September 5)
- 1907 Japan enters into secret agreements with Russia and with France
- 1910 Annexation of Korea
- 1912 Death of Emperor Meiji (end of the Meiji Era)
- 1923 The great earthquake

381. Japan's New Needs Within forty years after Commodore Perry and his "black ships" first appeared in Yedo Bay the Japanese government began to feel a need for territorial expansion. In Japan as in the West the introduction of modern industrial methods had led to the increased production of manufactured goods and to a rapid growth of population. Only in one of two ways could provision be made for this additional population—by emigration or by the expansion of Japan's trade. But both possibilities would be provided if Japan could extend her political control over Korea and some adjoining portions of the Asiatic mainland. Korea possessed valuable mineral resources and the rich plains of eastern Manchuria could produce far more food than was needed for its own sparse population. Korea and Manchuria, if annexed to the Japanese Empire, would supply Japan with large quantities of food, minerals, and timber in exchange for the products of Japanese factories, while millions of Japan's surplus population could find homes in these new provinces.

Japan had other weighty reasons for a growing desire to extend her sway over the Korean peninsula. In the first place,

the conquest of Korea would do much toward wiping away the disgraceful memory of Hideyoshi's disastrous attempt three centuries earlier. In the second place, the seizure of the peninsula would enable Japan to keep any powerful Western country — Russia or Great Britain — from establishing itself at a point dangerously close to the Japanese coast. In the third place, the annexation of Korea which could be accomplished only after a successful war with China, would prove to the Western world that Japan — not China — was the leading power in the Orient. Finally, the Japanese government had domestic reasons for desiring a successful foreign war. Such an event would satisfy the military party, silence the critics of the government, and arouse in the people a spirit of patriotic enthusiasm which would cause them to forget, for a while, the heavy burdens of taxation that had been imposed upon them.

382. War between China and Japan In the spring of 1894 Korea was thrown into great confusion by the rebellious activities of an organization known as the Tong Hak. As a result of this confusion, the Korean king appealed to Peking for aid in restoring order. The Chinese government, after giving Japan the formal notification required by the terms of the Li Ito Convention (§ 374), promptly sent a body of two thousand soldiers to Korea. Before the arrival of the Chinese force the Korean government had succeeded in suppressing the disturbance, but in the meantime Japan had sent into the peninsula, for the protection of Japanese interests, an armed force of her own. In view of the fact that order had been completely restored, the Chinese government now proposed the simultaneous withdrawal of Chinese and Japanese forces, but Japan responded with a demand that China join her in compelling the Koreans to adopt such political reforms as would prevent any future disturbances. When China refused to take a hand in changing the Korean government, the Japanese determined to act alone. On July 23 a Japanese force entered the royal palace at Seoul, imprisoned the anti-Japanese

queen and placed a pro Japanese regent at the head of the government. Four days later the new regent in obedience to his Japanese masters, declared war against China and requested Japan to aid him in driving the Chinese from his country. Japan had already commenced hostilities by destroying on July 25 an unarmed transport which was carrying Chinese reinforcements to Korea. On the first of August both emperors issued proclamations declaring that a state of war existed.

The war which followed proved to be an uninterrupted series of Japanese victories. China's new navy although potentially stronger than the Japanese fleet was so poorly supplied with ammunition that it was quickly driven from the open sea. On land the Chinese soldiers only a small part of whom were supplied with modern weapons offered even less resistance to the steady advance of Japan's well organized army. Crossing the Yalu River and pushing westward through southern Manchuria the Japanese captured in the early part of November the important fortress of Port Arthur. Three months later on February 12 1895 the fortified harbor of Weihaiwei together with the bulk of the Chinese navy which had fled there for refuge fell into the hands of the irresistible invader. Beaten and humiliated China had no alternative but to sue for peace. On March 19 five weeks after the fall of Weihaiwei Li Hung chang arrived at the Japanese port of Shimonoseki intrusted with the task of securing from the victorious Japanese the best possible terms.

383 The Treaty of Shimonoseki Once more as in 1885 the plenipotentiaries of the two countries were Li Hung chang and Ito Hirobumi. A Japanese attempt to assassinate Li Hung chang which resulted in merely a minor wound for the aged Chinese statesman delayed negotiations for a brief period but on April 17 the Treaty of Shimonoseki was formally concluded. In spite of Li's best efforts Japan's terms were severe. China recognized the complete independence of

Korea, ceded to Japan the Liaotung peninsula together with Formosa and the Pescadores Islands, agreed to pay a war indemnity of two hundred million taels, and opened four new treaty ports to foreign trade. In addition to all these provisions, a most-favored-nation clause in the treaty extended to Japan all the rights of trade, residence, and extraterritorial jurisdiction that had been secured from China by the Western treaty powers. Henceforth Japan, in her relations with the Chinese Empire, stood upon a footing of equality with the conquering countries of the West

384. The Three-Power Intervention. Although Japan was able to force China's consent to the terms laid down at Shimonoseki, she was not allowed to reap all the fruits of her triumph. From the very outset of the war, the Great Powers of Europe, although recognizing that a Japanese victory must result in the abandonment of China's claims in Korea, had given evidence of their unwillingness to see any portion of the Chinese mainland transferred to Japan. As early as October, 1894, the British government proposed that the neutral powers intervene in the war to secure the restoration of peace upon the following basis: independence for Korea, the cession of Formosa and the payment of a suitable war indemnity to Japan, and territorial integrity for China. The British proposal was rejected by the other neutrals, but Japan was repeatedly warned that the Western powers would not consent to her permanent annexation of any Chinese territory upon the continent of Asia.

Soon after the commencement of negotiations at Shimonoseki, the Russian government, which was deeply interested in the future of Manchuria, revived the question of joint intervention. Great Britain now refused to take part in any such move, but the German and French governments agreed to act with Russia in the matter. On April 23, six days after the conclusion of the Shimonoseki treaty, the Russian, German, and French ministers at Tokyo presented to the Japanese

foreign office identic notes, demanding that Japan, in the interests of peace in the Far East, surrender her claim to that portion of Manchuria which was ceded to her by the treaty. Twelve days later, on the advice of the British government, Japan gave formal notice that the Liaotung peninsula would be handed back to China. In return for this surrender of territory, Japan obtained the right to demand an increase of thirty million taels in the amount of the war indemnity.

385 Effects of the War and of the Intervention Up to the time of China's crushing defeat by the Japanese, the Western governments had continued to look upon the Chinese Empire as a formidable power, capable of playing an active and important part in world affairs. The outcome of the war completely destroyed this belief, henceforth China was regarded as a helpless giant — the "*Sick Man of the Far East*" — incapable of offering the slightest resistance to the demands of the foreign powers. With respect to Japan the war had just the opposite effect. Hitherto the Mikado's empire had been regarded as progressive and interesting but not especially important, now, however, the whole world realized that the Japanese must be considered in connection with all future questions relating to the Far East.

Equally important were the effects of the Three Power Intervention, by which the Japanese had been forced to abandon their claim upon the Liaotung peninsula. The loss of Liaotung although partly compensated by an increased war indemnity, was a severe blow to Japanese hopes. Government and people, resentful of this European meddling in the affairs of the Orient, began to dream of the day when Asia, with Japan as its leader, would be able to defy the powers of the West. China on the other hand soon discovered that the intervening powers had no intention of going away empty handed. Having aided China in her hour of distress, the French, Russian and German governments lost little time in pointing out the concessions which they desired as rewards.

for their valuable services. The French and the Russians, knowing just what they wanted, soon received their rewards. France obtained the cession of some territory along the upper Mekong River, and Russia secured permission to build her Trans-Siberian Railway across northern Manchuria. The Germans were less prompt in presenting their demands and, for the moment, received nothing.

386. Russia in Manchuria. In the course of the Chinese Boxer Movement of 1900 (§§ 401-406) the Russians sent large military forces into Manchuria and soon gave evidence of a determination to transform the province into a Russian protectorate. While the general peace settlement was being arranged at Peking, the Russian authorities at Port Arthur attempted to force upon the Chinese government a special settlement with regard to Manchuria. When the Chinese appealed to the other treaty powers for protection against Russian threats, the Czar's ministers disclaimed any intention of interfering with China's sovereign rights and declared that the extra troops would be withdrawn from Manchuria as soon as order was restored along the Russian railways. In accordance with this declaration some of the soldiers were recalled by the Russians; but they soon stopped their movement of evacuation and began to increase their activities throughout the entire region.

387. The First Anglo-Japanese Alliance (January 30, 1902). The Russian activities in Manchuria were a serious matter for Japan. If Manchuria became a Russian protectorate or a Russian province, the Japanese would find themselves excluded from any share in developing the resources which existed there. In addition to this danger, there was the possibility that Russian expansion would not stop at the Manchurian frontier but would continue into Korea. A Russian company was already claiming special timber rights along the Yalu River (the boundary between Manchuria and Korea), while the Russian minister at Seoul was steadily gaining influence over the Korean

king The Japanese felt no doubts as to their ability to deal with Russia but the memory of 1895 gave them reason to fear that a war would find Japan fighting not against Russia alone but against Russia supported by one or more other European powers If Japan wished to challenge Russia she must secure some guaranty against the possibility that other powers would come into the struggle on the Russian side Such a guaranty was secured from Great Britain Russia's traditional rival and enemy On January 30 1902 the first Anglo Japanese Alliance was signed at London by Count Hayashi the Japanese minister to Great Britain and Lord Lansdowne the British minister of foreign affairs This treaty of alliance provided that if either country became involved in a war in defense of their common interests in the Far East the other country would use its efforts to prevent other powers from joining in hostilities against its ally If in spite of these efforts another power should join in the hostilities the other party to the treaty would come to the assistance of its ally and they would conduct the war in common Insured against the danger of having to face a European coalition Japan was now free to pursue her quarrel with the Russians

388 The Russo Japanese War (February 8 1904 - September 5 1905) In June 1903 after a year and a half of vigorous military preparation the Japanese government requested the Russians to furnish information with regard to the date when the Russian troops would leave Manchuria For about eight months the two governments carried on negotiations concerning their respective rights and interests in Manchuria and in Korea Although the Tokyo authorities complained that the Czar's ministers assumed an arrogant attitude and frequently left the Japanese notes unanswered for long periods the Russian government seems not to have believed that Japan intended to resort to war The Russian fleet in the Far East was not concentrated most of the ships were at Port Arthur but several were icebound at Vladivostok and two were lying at

the Korean port of Chemulpo On February 6, 1904, the Japanese minister at St Petersburg suddenly broke off negotiations and left the Russian capital, two days later the Japanese naval forces appeared at Chemulpo and at Port Arthur The two Russian ships at Chemulpo were destroyed, and serious damage was inflicted upon the main fleet at Port Arthur As a result of these initial naval victories Japan had control of the sea for the rest of the war and could send her troops and supplies across to Korea without fearing the Russian naval forces

also consented to surrender to the Japanese the southern two thirds ¹ of the railway between Port Arthur and Harbin

390. **The Importance of Japan's Victory.** Far more important than all the changes provided in the treaty of peace was the effect of the Russo Japanese War upon the peoples of the Far East. For more than a century the Orient had been helpless before the steady advance of the Occident. India, Burma, Annam had become possessions of expanding European empires, China, Japan, Korea had been forced to open their gates to European commerce, Siam, although independent, had seen her territories gradually reduced by the pressure of her European neighbors, the East Indies long held by Western governments had begun to regard themselves as part of the West. The Orient feeling that the Western nations possessed some supernatural power which rendered them invincible had been amazed at Japan's audacity in daring to provoke a war with Russia. And now the impossible had happened! Japan, an Oriental country, had met the mighty Russian Empire in single combat and had emerged victorious! A new spirit of hopeful nationalism spread through those parts of Asia where the people resented the domination of the West. Japan had proved that the European was not invincible—what Japan had succeeded in doing might also be accomplished by any other people. Since Japan had defeated the Russians by means of Western weapons, by organizing her state along Western lines and by adopting the industries and the science of the West, this wave of nationalism was accompanied by a new interest in Western ideas and Western reforms.

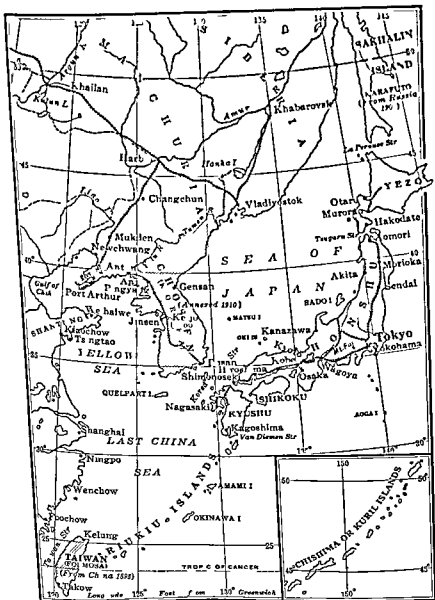
391. **"Asia for the Asiatics"** The outcome of the war caused a great stir throughout the Far East. "Asia for the Asiatics" became the watchword of nationalist groups in every part of the Orient. Japan was taken as an ideal by the patriotic leaders in other Eastern countries and a "Pan Asian Union,"

¹ As far north as Kuan-cheng tzu

1905, this stipulation was omitted, and in the Treaty of Portsmouth Russia conceded Japan's right to a free hand in the peninsula. Having secured this free hand from both Britain and Russia, the Japanese government, on November 17, 1905, compelled the Korean monarch to sign away his independence and to accept Japanese suzerainty. For nearly five years Korea was allowed semi-independence as a "vassal" state; then, in August, 1910, the Korean monarch was removed from his throne, and his kingdom was definitely annexed to the Japanese Empire.

Since their annexation of Korea, now officially known by the old name of "Chosen," the Japanese have endeavored to prove their fitness to rule over a subject people. An efficient administration has been organized, railways and telegraph lines have been constructed, schools and hospitals have been established, improved methods of industry and agriculture have been introduced. Yet the Koreans have not been wholly contented under the new régime. Japanese domination has resulted in frequent outbreaks, some of which have been suppressed with considerable violence. The last serious disturbance in Korea took place in 1919, and it now seems possible that the Koreans, who are closely related to the Japanese, may eventually be assimilated into the Japanese Empire. But so long as Korea remains under Japanese rule, or until the Koreans become reconciled to their new status, the Korean question will continue to be a severe test of the wise statesmanship of the Japanese political leaders.

394. *The Close of the Meiji Era.* In 1912 the long reign of Emperor Mutsuhito came to an end. Ascending the throne fourteen years after Commodore Perry's first appearance in Japanese waters, Mutsuhito had lived to see remarkable changes in the empire over which he ruled. During the fifty-five years of the Meiji Era, Japan had risen from almost complete insignificance to become one of the most important countries in the world. In government and in industry, in



JAPAN AT THE CLOSE OF THE MEIJI ERA

science and in the art of war, Japan had proved to the world that an Oriental country could use and use successfully the methods of the West. The old emperor was succeeded on the throne by his son *Yoshihito* the one hundred and twenty third sovereign in the long line which starts with *Jimmu Tenno*. It can hardly be expected that the era of *Taisho* as the new reign is called will equal in achievement the one which preceded it but there is every reason to believe that Japan will never drop back into the obscurity from which she emerged during the *Meiji* Era.

395 Japan's Economic Progress Japan's position as a world power does not depend solely upon her strong army and navy behind these outward symbols of national strength lie the rapidly developing industries that have been built up during the last half century. In addition to powerful warships the busy shipyards of the empire have turned out hundreds of modern merchant steamers which now carry Japanese goods to all lands and compete with the ships of other nations for a share in the carrying trade of the world. Japanese cotton mills vie with the factories of England and the United States in producing cotton goods for sale in the Far East while Japanese merchants are constantly seeking fresh markets for their country's exports. During the World War the expansion of Japanese industry and trade proceeded by leaps and bounds. Great quantities of war material were exported to Russia who was almost entirely cut off from trade with her Western allies and at the same time the peoples of the Orient turned to Japan for the manufactured goods which warring Europe was unable to provide. With the restoration of peace the Western competitors promptly reappeared in the field and friction between Japan and China led to a widespread Chinese boycott of all things of Japanese origin as a result of these two facts the Japanese have seen a considerable decline in their flourishing export trade.

On September 1, 1923, Japan was afflicted by one of the

most terrible catastrophes in the nation's history, an earthquake, followed by a rapidly spreading fire which started up from thousands of ruined buildings, destroyed the city of Yokohama and a large part of Tokyo. Several hundred thousand lives were lost and an even greater number of people lost their homes, a great industrial district was ruined and many miles of railway were completely destroyed. The Japanese were faced with the tremendous task of rebuilding and in this they have received aid from the other nations of the world, which have raised money for the relief of the homeless and starving and have offered a generous sympathy. The Japanese people have met their task with a courage which illustrates one of their finest characteristics, and great progress has already been made in reconstruction.

QUESTIONS

I How could the possession of Korea benefit Japan? Trace the events leading up to the war between China and Japan. Why was Japan successful in this war? What did Japan gain by the Treaty of Shimonoseki? What was the Three Power Intervention? What was the result of the intervention? Why was China called the Sick Man of the Far East? What is a leased port? What valuable concessions accompanied the territories leased from China? Explain. The empire was divided into spheres of interest.

II What were the Russian aims with regard to Manchuria? Why did Japan want an alliance with Great Britain? What was the dispute between Russia and Japan? What important advantage was gained by Japan at the outset of the war? What did Russia give up in the Treaty of Portsmouth? How did the rest of Asia regard the Japanese victory over Russia?

III Show the steps by which Japan has gained recognition as a world power. How was Korea absorbed into the Japanese Empire? What is Japan's present economic condition?

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CHAPTER XXIX

CHINA THE REVOLUTION, THE REPUBLIC, AND THE
NEW NATIONALISM

tions. Taking advantage of the murder of two German missionaries in the province of Shantung, it dispatched a squadron of warships to the port of Kiaochow, where a strong force of marines landed and took possession of the town. Four months later, on March 6, 1898, China agreed to lease Kiaochow to Germany for a period of ninety-nine years.

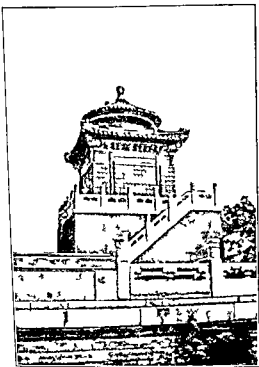
397. The "Battle of Concessions." The lease of Kiaochow was the signal for an international scramble to secure the remaining good seaports along the Chinese coast. Russia obtained Port Arthur on a twenty-five-year lease. Great Britain secured Weihaiwei, to be held as long as Russia retained possession of Port Arthur, and also obtained a ninety-nine-year lease of an additional portion of the Kowloon Peninsula, opposite Hongkong. France received a ninety-nine-year lease of Kwang-chow-wan, a port in the southern part of Kwangtung province.

These leases, which were all extorted from China by displays of naval force, were accompanied by grants of valuable economic concessions. Each country obtaining a lease secured the right to build railroads and open mines in the province in which the leased port was situated. When all the good ports had been seized, the demands for railroad, mining, and other concessions continued. The several concession-hunting governments began to divide the empire into "spheres of influence," agreeing among themselves that each would refrain from seeking special privileges in those provinces which were recognized as belonging within the special spheres of other powers. Helpless to defend itself against the concerted action of all these countries, the ancient empire seemed once more to be doomed to destruction, in the Far East and in Europe people spoke openly of the coming "partition of China." Of all the great Western powers the United States alone took no part in the plans of partition, and it was from this direction that China received assistance.

398. America's New Interest in the Orient. Since the time when the United States took the lead in opening Japan to in-

six governments that satisfactory replies had been received from all, and that the United States would henceforth consider them all bound to maintain the policy of the open door. Although Mr Hay's notes recognized the existence of foreign spheres of interest, America's stand on the open door question by discouraging any further step toward partitioning the Chinese Empire was an important move in the defense of China against the aggression of the West.

400 The "Hundred Days" and the *Coup d'Etat* The danger of partition led also to vigorous action by the imperial government. Between June 11 and September 22 1898 (the so-called Hundred Days of Reform) the young emperor Kuang Hsu under the influence of a group of enthusiastic reformers attempted to carry out a policy of complete reorganization and reform. The emperor and his advisers hoped that this policy would accomplish two results: strengthen the empire and at the same time gain the good will of the powers which were threatening China's national existence.



A SMALL TOWER OF THE WINTER PALACE
PEKING

The Winter Palace which is inside the walls of Peking is the palace where Kuang Hsu was confined after the *coup d'etat*.

401. **The Boxers.** The empress dowager realized that China's refusal to grant additional concessions might lead to a conflict with some Western power. She therefore made vigorous efforts to reorganize the military defenses of the empire. The modern-armed troops of the north were strengthened and were united under a single command, while the viceroys of central and southern China were instructed to modernize the forces under their control, and to take prompt action against any threatened attack upon their provinces. As an additional force for defense against possible invasion, especially in the northern provinces, the regular troops of which had been withdrawn for the protection of Peking, Tzu Hsi decreed that the old system of local militia was to be revived, and that militia bands were to be encouraged to organize. By the summer of 1899 many of these bands had begun to assume the high-sounding name "I Ho Tuan," or "Bands of Righteous Harmony", but sometimes they were called "I Ho Chuan," or "*Fists of Righteous Harmony*," and it was the second of these names which came to the ears of the Westerners residing in the regions where the organizations developed. This name was promptly translated into the English equivalent, "*Boxers*."¹

402. **Diplomatic Demands for the Suppression of the Movement.** The Boxers, who made no secret of their anti-foreign spirit, soon began to come into conflict with the Chinese Christians, whom they regarded as traitors because of their adherence to the foreign religion. Before long the Boxer disturbances began to attract the attention of the foreign diplomatic representatives, who protested against the persecution of the local Christians. In December, 1899, when an English missionary in Shantung province was murdered by some members of the Boxer organization, the British minister was not satisfied with the execution of the murderers, he and his colleagues at Peking demanded that the imperial govern-

¹ The commonly accepted belief that the Boxers were originally a body of rebels is an error.

in order to reopen communications with the Seymour expedition, seized the Taku forts. Two days later, when the news of this action reached Peking, the war party seized control of the government and ordered the foreign diplomats to withdraw from the capital, since China was at war with the outside world.

404. **China against the World.** The notes to the foreign legations on the afternoon of June 19 gave the diplomats



THE EXTENT OF THE BOXER MOVEMENT

The unshaded portion of the map shows the region in which the Boxers and their sympathizers obtained control at one period or another.

twenty four hours in which to depart from Peking. Early the next morning the German minister, proceeding to the Tsungli Yamen (bureau of foreign affairs) for the purpose of protesting against this order, was shot and killed in the street. That afternoon, upon the expiration of the twenty-four hours of grace, the Boxers with the assistance of part of the imperial troops, began the famous siege of the legations. For eight weeks the foreign community at Peking, with the help of the legation guards, defended themselves against the besiegers.

hands of the treaty powers. The Peking Protocol, signed on September 7, 1901, after nearly thirteen months of negotiation, forced China to pay dearly for her attempt to throw off foreign domination. The imperial government was compelled to put to death as "rebels" the responsible leaders of the Boxer movement, to pay an indemnity of four hundred and fifty million taels, and to agree to the permanent maintenance of foreign military forces at Peking. Other foreign troops were allowed to guard the railway between Peking and the seaport of Shanhaikwan, the forts at Taku and all other forts between Peking and the sea were destroyed, never to be rebuilt, and a decree was issued making membership in an anti foreign society an offense punishable by death. In addition to these clauses providing for punishments and for guaranties of future safety, the Chinese government was forced to agree to such modifications in the existing commercial treaties as the foreign powers considered desirable.

407. Reform in the Chinese Empire. The humiliating results of the Boxer movement, following so closely upon China's defeat by the Japanese, convinced the Manchu government that the empire must adopt new methods if it was to become strong enough to resist foreign aggression. When the empress dowager Tzu Hsi returned to Peking after the Boxer settlement, she therefore inaugurated a policy of sweeping reforms in education and in the army. After Japan's victory over Russia this reform movement was carried on with greatly increased energy. An imperial decree in September 1905 abolished the ancient system of literary examinations for the selection of officials, the officers of the government were henceforth to be chosen from among those who had mastered the political and scientific knowledge of the West. Schools offering Western education were now established in all parts of the country, while thousands of ambitious students went to Japan, America, or Europe to acquire a knowledge of Western subjects. At the same time, there were

instituted reforms in the Chinese legal system, with the purpose of establishing a code of laws similar to those existing in Western lands. On September 1, 1906, the old empress dowager took an even more astonishing step. During the preceding year an imperial commission had been traveling in



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**SUN YAT SEN PATRIOT REFORMER AND
POPULAR LEADER**

The man who probably did most to prepare
for the Chinese Revolution

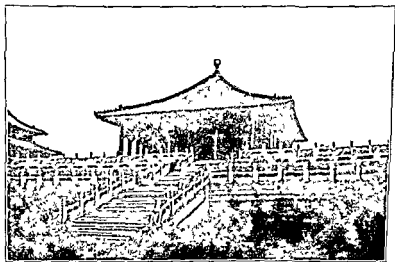
zenship and the following year saw preparations being made for the election of provincial assemblies. Inspired by the successful example of Japan the Manchus were planning to save China from ruin by reforms similar to those of the Meiji Era

foreign countries for the purpose of studying constitutional methods of government. In response to the report of this commission an imperial edict now proclaimed the intention of the government to draft a constitution granting the people a share in the management of national affairs. A preparatory period of ten years¹ would be followed by the establishment of an imperial parliament. In the meantime the nation was to be educated for participation in its new responsibilities. In 1907 numerous self government societies were formed to train the people in the duties of citi

¹ This period was subsequently shortened to seven years

edict appeared proclaiming the abdication of the imperial family and ordering Yuan Shih-kai to organize a government suitable to the needs of the country.

410. **The Formation of the Chinese Republic.** On January 1, 1912, the rebelling provinces had organized a republic with its capital at Nanking and with Dr. Sun Yat-sen as president ;



THE EMPEROR'S READING-ROOM INSIDE THE FORBIDDEN CITY, PEKING

After the downfall of the empire the Forbidden City became open to sightseers. This picture was taken in the summer of 1915, when Yuan Shih-kai was preparing for a restoration of the empire

but on February 7, five days before the Manchu abdication, the Nanking leaders agreed to unite with the north in forming a new republic under Yuan Shih-kai as *provisional* president. In accordance with this agreement Yuan, on March 10, took the oath of office. A provisional national assembly met at Peking on April 28 and drew up rules for the election of a regular parliament consisting of two houses: a senate and a house of representatives. The regular parliament assembled in Peking on April 8, 1913; a committee was appointed to

draw up a permanent constitution, and, on October 6, Yuan was elected president of the republic

411 Disunion Although the internal troubles of the Chinese Republic cannot be treated fully in any brief history of the Far East, the international effects of those troubles make it necessary for us to give them consideration. Ever since the abdication of the Manchus, China has been torn between two parties which hold conflicting views as to the proper organization of the government. On the one hand are those who believe that the safety of the country depends upon the establishment of a highly centralized government, on the other hand there is a strong party which insists upon the maintenance of provincial autonomy as the only certain guaranty against tyranny. The first of these parties was headed by Yuan Shih kai the second party known as the Kuo ming tang included Sun Yat sen and a majority of the southern members of the new parliament. During the summer of 1913 there were Kuo ming tang outbreaks which were promptly suppressed by Yuan's military forces. In November barely a month after his election as president, Yuan dissolved



YUAN SHIH KAI THE FIRST PRESIDENT
OF THE CHINESE REPUBLIC

parliament and began to govern the country by himself. The Kuo-ming-tang members of parliament, many of whom had not dared to go to Peking, now assembled at Canton, denounced Yuan as a usurper, and set up a rival government with Sun Yat-sen as president.

In the autumn of 1915 the advocates of strong centralization proposed that Yuan Shih-kai abolish the republic and assume the imperial title. This proposal was submitted to the vote of a carefully selected convention assembled at Peking, by which it was unanimously approved. The assumption of the imperial dignity was arranged to take place on January 1, 1916, but the Japanese opposition and anti-monarchical revolts in the southern provinces caused Yuan to abandon the proposed change. On June 6, 1916, Yuan died and was succeeded in the presidency by Li Yuan-hung, a loyal supporter of the republic. Under the new president the country was reunited for a while, but in the summer of 1917 the question of China's participation in the World War led to a fresh conflict between the two opposing parties. Parliament was dissolved and the southern members, returning to Canton, once more proclaimed an independent government. From this time there have been two governments in China: one at Peking, recognized by the foreign powers, and the other at Canton.

412. Tuchuns and Anti-foreignism. Yuan Shih kai was able to control China by means of his loyal generals, whom he appointed military governors in the most important provinces. Since the death of Yuan, however, the real power has fallen more and more completely into the hands of these military governors, or Tuchuns. Instead of being able to rule the Tuchuns, the Peking government is always under the control of some Tuchun or group of Tuchuns, whose rivalry for power has resulted in almost constant civil war. These internal struggles have had an important effect upon China's relations with the outside world. The Chinese nationalists still bitterly resent the special privileges which the treaty powers secured

from China during the days of the empire and have been demanding that the old treaty rights be abolished and that the foreign powers recognize China as an equal, but the constant disorder within the republic has been a strong argument against the possibility of intrusting the protection of foreign lives and property to a government which is unable to control its own military officials. The Chinese reply that the privileges enjoyed by the foreigners are the chief cause of all the disorders and that China cannot "put her house in order" until she is mistress within her own doors. Until the foreign powers find some way of meeting these demands, there is danger that the nationalist movement will assume a decidedly anti-foreign aspect.

QUESTIONS

I Explain the terms "spheres of interest," "open door," "most-favored nation"

II What were the Hundred Days of Reform? What was the *coup d'état*? What measures were adopted by Tzu Hsi after she took over direct control of the government? Who were the Boxers? Sketch the story of the Boxer movement. How did the officials of central and southern China act during the Boxer movement? What penalties were imposed upon China as a result of the disturbance?

III What was the policy of Tzu Hsi after the Boxer movement? What were the causes of the Chinese revolution of 1911? How was the republic established? What are the causes of disunion in China? Who are the Tsuchuns?

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CHAPTER LXX

THE NEW LIBERAL POLICY IN THE DUTCH EAST INDIES, FRENCH INDO-CHINA, AND BRITISH INDIA. SIAM RE- MAINS INDEPENDENT

1873-1905	War in Sumatra between the Dutch and the Achinese
1896	Anglo-French treaty establishing spheres of interest in Siam
1907	Siam cedes the Mekong valley to France
1909	Great Britain extends her influence in the Malay Peninsula
1909	The India Councils Act
1919	The Government of India Bill

413 The Dutch East Indies Before 1848 the monarch of the Netherlands exercised absolute power over Holland's colonial possessions (§ 306) but the new constitution of the kingdom put colonial affairs under the control of the *Estates General*. By 1870 liberal ideas had begun to exercise a strong influence upon colonial policies and to secure a steady improvement in the nature of Dutch rule in the Far East. The old oppressive methods of government were gradually reformed and the welfare of the people was given more serious consideration. At the same time however the Dutch government was engaged in extending its authority over additional territories the most important of which was the state of Achin in Sumatra. The war against Achin which began in 1873 was not brought to an end until 1905 when the Sultan finally surrendered to the Dutch armies even after the Sultan's surrender the people of Achin carried on a guerrilla warfare for about two years.

The growing influence of liberalism at home and the heavy costs of the long Achin war inclined the Dutch government toward the adoption of a conciliatory policy. The spirit of nationalism was met by fresh reforms in government and by fresh efforts to improve the conditions of the people. Since

1907, when the guerrilla warfare in Achun came to a close, the Dutch rule has depended upon good will rather than upon force. A modern system of public education has been introduced, taxes have been made less oppressive, and the islands have been opened to free trade. The new policy has been beneficial to the Dutch as well as to the people under their rule, the people have become loyally attached to the government, and the commerce of the islands has become steadily more profitable than it was under the old restrictions. Today the Dutch maintain practically no military or naval force for the retention of their East Indian possessions but there seems to be absolutely no danger of their losing these possessions by revolution.

East, soon began to stir with the new spirit of nationalism. In response to nationalist demonstrations France made prompt concessions which, for the present, have satisfied the people. But the danger of popular outbreaks was not the only cause for French alarm. During the Russo-Japanese War France, although nominally a neutral, had given a good deal of assistance to Russia. The Japanese had protested against this unfriendly attitude on the part of France, and the French now feared a Japanese attack upon Indo-China. This fear lasted until 1907, when France and Japan reached a general agreement with regard to their interests in the Far East. Two years later a similar agreement was drawn up by France and Great Britain, adjusting their rival claims in the Indo-Chinese peninsula. As a result of these two agreements, which removed all danger of conflict with the British or the Japanese, France has felt perfectly secure in her Eastern possessions.

415. Indian Unrest and British Concessions. We have already seen in Chapter XXII how the suppression of the Sepoy Mutiny was followed by the abolition of the East India Company's rule in India. Since 1858, when the British government assumed direct control over the territories which had been ruled by the Company, the empire of India has steadily expanded. Partly for increased trade and partly for the sake of protection against warlike tribes on the frontiers, the British have extended their authority northward into central Asia and eastward into Indo China, until they now rule over a population of more than three hundred millions. Because of the many divisions among the people of India, a few hundred British officials and a few thousand British soldiers, with the assistance of Indian troops, have been able to govern this vast population as a part of the British Empire. So long as there continues to be hostility between Mohammedan and Hindu, so long as the Hindus themselves are kept apart by the impassable barriers of caste, the British will not find it difficult to hold the power in a divided land.

In spite of these divisions the British government, even before the end of the nineteenth century, had endeavored to conciliate the Indian people by giving them representation in the advisory councils of the provincial governments. After the close of the Russo Japanese War, when the doctrine of "Asia for the Asiatics" spread through the land, the 'nationalists' began to demand a larger share in the government of their country. In response to these demands, new concessions had to be made, and the India Councils Act of 1909 gave the people of India the right to elect twenty seven of the sixty members who made up the viceroy's legislative council.

416 **The Growing Demands of Indian Nationalism.** Although there were some disturbances in India during the World War, the greater part of the people loyally supported the Allied cause, but this did not prevent their taking advantage of the war as an opportunity to secure more political liberty. In 1915 a Hindu national congress demanded "home rule" for India, and in 1916 the Hindus and the Mohammedans were able, through their representative leaders, to reach complete agreement in support of these demands. The agreement between the Hindus and Mohammedans formerly bitterly opposed to each other, convinced the British government that extensive concessions would be necessary. In 1917, therefore, it was announced that the British policy in India would be to grant the people an increasing degree of self government. In accordance with this announcement the Government of India Bill was passed by Parliament in December, 1919. This act rejected the extreme home rule demands, but it gave the Indians far more self government than they had previously enjoyed. A parliament of two houses was created, the upper house called the council of state consisted of sixty members appointed for terms of five years, the lower chamber, called the assembly, contained one hundred and twenty members elected for three year terms. The right to vote for members of the assembly was extended to a little more than two per cent

of the people. The act also provided for a possible revision of this arrangement in the year 1929.

The concessions made by the British government have not satisfied the Indian nationalists, who have continued their agitations in favor of complete self government. The most serious



MAHATMA GANDHI

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He is seated beside the *charkha*, or native spinning wheel, symbol of his teaching that the Hindus should spin and weave their own cotton in their own homes.

expression of dissatisfaction has been the "noncooperative" movement organized and led by "Mahatma" Gandhi. The plan of the noncooperative movement is to boycott all British manufacturers to encourage the old Indian handicraft industries and thus to make India economically independent of Great Britain. Gandhi himself, a high caste Hindu, has endeavored to break down caste barriers to arouse a spirit of brotherhood among all the different religious groups, and to

keep all violence out of the movement. In none of these objects has he been completely successful. In spite of his efforts there have been several violent riots which have resulted in loss of lives while considerable religious friction has marred the good relations between Hindus and Mohammedans.

417 Siam and her Neighbors Siam the one state in Indo China that has been able to preserve its autonomy owes her independence in part, to the position which she occupies between the British and French territories. Although Siam had opened her ports to Western trade and had adopted many Western reforms (§ 316) this conciliatory policy did not serve to ward off foreign aggression. The mountainous frontier between Siam and Burma lessened the danger of any trouble with Great Britain in that direction but the British in the southern extremity of the Malay Peninsula and the French in Annam were both anxious to extend their holdings. In 1893 the French by blockading the mouth of the Menam forced the Siamese government to sign a treaty ceding to France all the territory on the east bank of the Mekong together with a strip fifteen miles wide along the west bank. This step to which Siam could offer no resistance nearly resulted in war between France and Great Britain but in 1896 the two Western powers settled their differences by a treaty guaranteeing the integrity of the remaining portions of Siamese territory. This same treaty divided the kingdom into three zones the eastern zone was to be a French sphere of interest the western zone was to be a British sphere while the central zone was to be neutral. In 1907 as we have seen (§ 414) France secured certain additional territories on the west bank of the Mekong Great Britain obtaining as compensation an addition to her sphere of control in the south of the peninsula.

In 1909 Siam ceded to Great Britain her suzerainty over Kedah Kelantan Tringganu and Perlis which became protectorates. A British adviser has been appointed to each one of the native sultans. These four states together with Johor,

constitute today the other Malay states in the Malay Peninsula protected and advised by the British

In exchange for this new surrender of territory, however, Siam secured one very important concession. Hitherto, all foreigners residing in Siam had been outside the jurisdiction of the Siamese courts, now, in recognition of the reforms which had been made in the administration of justice, the British and French governments abandoned their extraterritorial rights in the kingdom. The other treaty powers subsequently followed this example, and Siam regained complete sovereignty within her own doors. Since 1907 she has been in little danger of any fresh attack upon her sovereignty or independence. The growing national consciousness of the Eastern peoples has discouraged any return to the old expansionist policy by which colonial empires were established, while the steady improvement of Siam's internal administration and the liberal commercial policy of her present government provide no excuse for foreign aggression. Moreover Siam is now a member of the League of Nations and would be entitled to claim the protection of the League against any unprovoked attack upon her peace.

QUESTIONS

I What change in the government of Holland took place in 1848? How did this change affect the Dutch East Indies? What is the present condition of the Dutch East Indies?

II Who was Paul Doumer? What policy did he adopt? By what treaties did the French strengthen their position in the Far East? Show how the Japanese victory over Russia affected the French.

III Explain the weakness of nationalism in India. What was the India Councils Act of 1909? the Government of India Bill? Who is "Mahatma Gandhi?"

IV What did Siam lose and gain at the end of the nineteenth century? Do you think Siam will be further shorn of territory or independence?

with the Germans. Despite their bitter disappointment at Paris the Chinese gained something from their entrance into the war, the new treaties with Germany and Austria did not restore to these countries the rights of extraterritoriality which they had possessed under their former treaties. Henceforth Germans and Austrians residing in China were to be subject



growth of Russian influence in China, Russia sent an ambassador to Peking, where the other powers were represented only by ministers, and has lost no opportunity to impress upon the Chinese the great difference between Russia's policy and the policies of other nations. The growth of Russian influence has caused much alarm to the statesmen of other countries, who fear that the Chinese nationalists may be led to ally themselves with the Soviets against the West.

424. *Japan and the Soviets.* After the Russo Japanese War Japan as we have seen, soon abandoned her hostility toward Russia and reached an understanding with regard to the interests of the two empires in China's northern dependencies. Japan received recognition of her special rights in southern Manchuria and in southeastern Mongolia, while she agreed that northern Manchuria and the remaining portion of Mongolia should be a Russian sphere of interest. This arrangement, which meant the practical exclusion of other nations from a share in the development of Manchuria and Mongolia, remained in force until the downfall of the Czar's government and the establishment of the Soviet Republic. The struggle between the Soviet and anti-Soviet forces in Siberia caused great anxiety among the Japanese statesmen, who were afraid that revolutionary ideas and activities might spread into Korea and southern Manchuria. Therefore in 1918, when the American, British and Japanese troops were sent into Siberia Japan sent a force much larger than the combined forces of the other two countries. Although the American and British troops were all withdrawn by the spring of 1920, the Japanese forces, which had occupied a number of widely scattered points in eastern Siberia remained more than two years longer and were not recalled until the summer of 1922.

Following the withdrawal of the Japanese troops, the supporters of the Soviet quickly gained control and united the eastern provinces with the Soviet Republic. As the Japanese have important commercial interests in Siberia, the establish-

ment of Soviet power over the entire country made it necessary for Japan to reach some understanding with the Moscow government. For more than two years representatives of the two governments engaged in preliminary negotiations. There were many difficult points to be settled, but finally, on January 20, 1925, a treaty was concluded by the Japanese and Russian diplomatic representatives at Peking. This treaty restored economic and diplomatic relations between the two countries and settled most of the troublesome questions which had arisen. Whether Japan and Russia will be able to resume their former friendly relations is one of the important problems of the present day.

425. Friction between China and Japan. For a short time after the close of the Russo-Japanese War, the Chinese hoped that Japan might become the leader of Oriental resistance to the expanding power of the West; but Japan, as we have seen, preferred to look upon herself as a "Western" nation. Instead of becoming the leaders of a united Orient, the Japanese, by their aggressive policies in China, soon became more unpopular than the Europeans. After the outbreak of the World War the relations between the two countries became rapidly worse. During the Japanese operations against Tsingtao the Chinese government vainly protested against the action of Japan in extending her military activities outside the "war zone." On January 7, 1915, two months after the Germans surrendered Tsingtao, the Chinese government therefore issued a declaration abolishing the war zone, and requested the Japanese to withdraw their forces from the districts outside the Kiaochow leased territory. The Japanese, who chose to regard this declaration as an unfriendly act on the part of China, now determined to secure a satisfactory settlement of numerous questions in which Japan was deeply interested.

426. The Twenty-one Demands. On January 18, 1915, the Japanese minister at Peking, in an interview with President Yuan Shih-kai, presented an official note containing the so-

called Twenty-one Demands. These demands, or "requests," were divided into five "groups."

The first group, containing four articles, related to the province of Shantung. Japan demanded China's agreement to any arrangement that Japan might make with Germany concerning the former German rights in the province, China's pledge that no part of Shantung and no islands along its coast would be leased or ceded to any other power, China's consent to the building of a new Japanese railway in the province, and a promise that China would open to foreign trade a number of important towns and cities.

The seven demands in the second group related to Japanese interests in South Manchuria and in Mongolia. China was to extend, to a period of ninety-nine years, the leases of Port Arthur and of the Manchurian railways already under Japanese management. She was to grant to the Japanese new railway, mining, and landholding rights in Manchuria, and to recognize Japan's power to veto any railway proposal or foreign loan secured upon the railways or the local taxes of the two provinces. In addition to these concessions, the Chinese government was to employ only Japanese as political, financial, or military advisers or instructors in this part of its territories.

The third group contained two demands relating to the Han-yeh-ping Company, the greatest iron and smelting concern in the republic. China was to consent to the conversion of this company into a joint Chino-Japanese enterprise, in which the Chinese interests were not to be sold without Japan's approval; moreover, the Chinese government was to pledge itself to ask permission from this company before it allowed the opening of any competing mines in the neighborhood of those controlled by the company.

The single demand in the fourth group requested a pledge that the Chinese government would not cede or lease to a foreign power any harbor, bay, or island along the coast of China.

The fifth group contained seven demands relating to a great variety of matters. The Chinese central government was to employ influential Japanese as advisers in political, financial and military affairs. Japanese hospitals, churches and schools in the interior of China were to have the right of owning land. Japan was to have the right to maintain Japanese police in certain parts of China. China was to purchase fifty per cent of her war munitions from Japan. Japan was to receive certain railway concessions in the Yangtze valley. Japan's consent must be secured before China employed any foreign capital for industrial undertakings in Lukien province. And Japanese (Buddhist) missionaries were to enjoy the same rights as foreign missionaries from other lands.

The Peking government objected that some of the Japanese requests could not be granted without violating China's existing treaties with the United States and the European powers and other points were infringements upon China's independence. After long negotiations during which some of the requests were withdrawn and others modified, China on May 25 gave way to Japan upon the remaining points.

427 The Shantung Question As a result of the Twenty-one Demands, Japan secured a number of important economic and political privileges in China, but her action aroused intense anti-Japanese feeling among the Chinese nationalists. When the Paris Peace Conference in 1919 decided that the German rights in Shantung should be handed over to Japan, the anti-Japanese feeling in China became even more bitter. The Chinese patriots organized a strict boycott against all Japanese goods, demanded the immediate return of Shantung to Chinese control, and threatened a revolution if the Peking authorities agreed to any compromise in the matter. The question of Shantung was finally settled through a treaty signed at Washington during the Washington Conference, with the adjustment of this question the danger of trouble between China and Japan has been greatly reduced.

428 **The Washington Conference.** On November 12, 1921, the representatives of nine powers — the United States, Great Britain, France, Italy, Japan, Belgium, Holland, Portugal, and China — assembled at Washington in a conference to discuss the limitation of naval armaments and to consider questions relating to the peace of the Far East. This conference, which continued its deliberations until February 6, 1922, took action upon a number of extremely important matters. The question of naval armament was adjusted by a treaty between the five first named powers, in which those powers agreed to make no change, for a period of ten years, in the number and strength of their first class warships. In the general interests of peace in the Far East, the Anglo Japanese Alliance was formally terminated, while four powers — the United States, Great Britain, Japan, and France — pledged themselves mutually to respect the territorial integrity of their various possessions in the Pacific. These same powers also agreed that during a period of ten years they would not erect any new fortifications or increase the strength of existing fortifications in their Pacific islands. With a view to aiding China in the restoration of internal peace, the nine powers including China, bound themselves to observe the principle of the open door — a number of special treaty rights were abandoned, China was to be allowed to increase her tariff — and provision was made for later conferences to discuss the abolition of extraterritoriality in China. At the same time private negotiations between the Chinese and Japanese delegates resulted in an agreement whereby Japan handed back to China Kiaochow and the Shantung railways.

The Washington Conference did not settle all the problems of the Far East, but it attempted to meet and to settle those problems which seemed most likely to prove dangerous to the future peace of the world. When we consider the rapid increase of world commerce and the constant improvement in modern means of communication, we can appreciate the fact that the world is a much smaller place than it was even twenty

years ago Under modern conditions there can no longer be separate histories of the East and of the West, all parts of the world are now drawn together into a single World History The Conference at Washington, by its endeavors to adjust the most troublesome of the Far Eastern questions, showed that the statesmen of East and West realize that the future peace of the world is a single World Peace

429 What of the Future? Tomorrow, next week, next year will see new chapters in the history of the Orient, what will be written in those chapters? Since the beginning of time man's greatest longing has been the desire to know the future The study of history does not enable us to predict the course of future events but a careful examination of the past enables us to appreciate those things which are vital in the present and should prepare us to meet without surprise the developments of the future

QUESTIONS

I Show how the World War has affected Japan China Siberia Describe recent relations between China and Russia between Japan and Russia between China and Japan

II What was the Washington Conference? What steps did it take on behalf of World Peace? on behalf of peace in the Orient?

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